THE ARYAN PATH

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April 1965

W. Q. JUDGE

Spiritual Asceticism

V. MADHUSUDAN REDDY

Professor Werkmeister's "Wholistic" View of Man

SUBHASH CHANDRA

Heidegger and the Pre-Socratics

SYLVA NORMAN

Claude Houghton and Texas

BOOKS REVIEWED INCLUDE

A. L. Rowse's ed. of *Shakespeare's Sonnets*; *The Life and Teaching of Nāropa*; *Training the Mind through Yoga*; I. A. Richards's *Why So, Socrates?*; Jacques Maritain's *Moral Philosophy*; *Simone Weil*; A. J. Arberry's *Aspects of Islamic Civilization & The Koran*; *Ruskin Today*

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Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

AT YOUR SERVICE

I keep six honest serving men
(They taught me all I know):
Their names are WHAT *and* WHY *and* WHEN
And HOW *and* WHERE *and* WHO.

— KIPLING

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI APRIL 1965 No. 4

SPIRITUAL ASCETICISM

THIS movement [the Theosophical] has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

—W. Q. JUDGE

... for after all is said and done, the purely bodily actions and functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there.

—H. P. BLAVATSKY

[THESE LINES are penned early in March when students of Theosophy are preparing to commemorate on the 21st of March "Judge Day" — the anniversary of the passing away of William Quan Judge in 1896. When this issue appears it will be April, the month of his birth anniversary: he was born on the 13th, in the year 1851.

In grateful memory of his noble work for the Theosophical Movement and the Cause of Human Brotherhood, we print below an extract from his Preface to his rendition of Patanjali's *Yoga-Sūtras*. In his own lucid and straightforward way W. Q. Judge interpreted to the modern West the treasures of the ancient East and was truly a living bridge uniting the two, "the *Antaskarana* between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himalayan Esoteric knowledge."

He describes here the meaning of true asceticism, which is not merely of the body or outward man but of the mind or the inner consciousness. May his writings inspire an ever increasing number of men and women to live consecrated lives of noble and altruistic work in the service of mankind!—ED.]

PATANJALI'S rules compel the student not only to acquire a right knowl-

edge of what is and what is not real, but also to practise all virtues, and while results in the way of psychic development are not so immediately seen as in the case of the successful practitioner of Hatha Yoga, it is infinitely safer and is certainly spiritual, which Hatha Yoga is not. In Patanjali's Aphorisms there is some slight allusion to the practices of Hatha Yoga, such as "postures," each of which is more difficult than those preceding, and "retention of breath," but he distinctly says that mortification and other practices are either for the purpose of extenuating certain mental afflictions or for the more easy attainment of concentration of mind.

In Hatha Yoga practice, on the contrary, the result is psychic development at the delay or expense of the spiritual nature. These last named practices and results may allure the Western student, but from our knowledge of inherent racial difficulties there is not much fear that many will persist in them.

This book is meant for sincere students, and especially for those who have some glimmering of what Krishna meant, when in Bhagavad-Gita he said, that after a while spiritual knowledge grows up within and illuminates with its rays all subjects and objects. Students of the mere forms of Sanskrit who look for new renderings or laborious attempts at altering the meaning of words and sentences will find nothing between these covers.

It should be ever borne in mind that Patanjali had no need to assert or enforce the doctrine of reincarnation. That is assumed all through the Aphorisms. That it could be doubted, or need any restatement, never occurred to him, and by us it is alluded to, not because we have the smallest doubt of its truth, but only because we see about us those who never heard of such a doctrine, who, educated under the frightful dogmas of Christian priest-craft, imagine that upon quitting this life they will enjoy heaven or be damned eternally, and who not once pause to ask where was their soul before it came into the present body.

Without Reincarnation Patanjali's Aphorisms are worthless. Take No. 18, Book III, which declares that the ascetic can know what were his previous incarnations with all their circumstances; or No. 13, Book II, that while there is a root of works there is fructification in rank and years and experience. Both of these infer reincarnation. In Aphorism 8, Book IV, reincarnation is a necessity. The manifestation, in any incarnation, of the effects of mental deposits made in previous lives, is declared to ensue upon the obtaining of just the kind of bodily and mental frame, constitution and environment as will bring them out. Where were these deposits received if not in preceding lives on earth — or even if on other

planets, it is still reincarnation. And so on all through the Aphorisms this law is tacitly admitted.

In order to understand the system expounded in this book it is also necessary to admit the existence of soul, and the comparative unimportance of the body in which it dwells. For Patanjali holds that Nature exists for the soul's sake, taking it for granted that the student believes in the existence of soul. Hence he does not go into proof of that which in his day was admitted on every hand. And, as he lays down that the real experiencer and knower is the soul and not the mind, it follows that the Mind, designated either as "internal organ," or "thinking principle," while higher and more subtle than the body, is yet only an instrument used by the Soul in gaining experience, just in the same way as an astronomer uses his telescope for acquiring information respecting the heavens. But the Mind is a most important factor in the pursuit of concentration; one indeed without which concentration cannot be obtained, and therefore we see in the first book that to this subject Patanjali devotes attention. He shows that the mind is, as he terms it, "modified" by any object or subject brought before it, or to which it is directed. This may be well illustrated by quoting a passage from the commentator, who says: "The internal organ is there" — in the *Vedanta Paribhasha* — "compared to water in respect of its readiness to adapt itself to the form of whatever mould it may enter. 'As the waters of a reservoir, having issued from an aperture, having entered by a channel the basins, become four-cornered or otherwise shaped, just like them; so the manifesting internal organ having gone through the sight, or other channel, to where there is one object, for instance a jar, becomes modified by the form of the jar or other object. It is this altered state of the internal organ — or mind — that is called its modification.' " While the internal organ thus moulds itself upon the object it at the same time reflects it and its properties to the soul. The channels by which the mind is held to go out to an object or subject, are the organs of sight, touch, taste, hearing and so on. Hence by means of hearing it shapes itself into the form of the idea which may be given in speech, or by means of the eye in reading, it is moulded into the form of that which is read; again, sensations such as heat and cold modify it directly and indirectly by association and by recollection, and similarly in the case of all senses and sensations.

It is further held that this internal organ, while having an innate disposition to assume some modification or other depending upon constantly recurring objects — whether directly present or only such as arise from the power of reproducing thoughts, whether by association or otherwise, may be controlled and stilled into a state of absolute calmness. This

is what he means by "hindering the modifications." And just here it is seen that the theory of the soul's being the real experiencer and knower is necessary. For if we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

These propositions imply that the will is not wholly dependent on the mind, but is separable from it; and, further, that knowledge exists as an abstraction. The will and mind are only servants for the soul's use, but so long as we are wrapped up in material life and do not admit that the real knower and only experiencer is the soul, just so long do these servants remain usurpers of the soul's sovereignty. Hence it is stated in old Hindu works, that "the Soul is the friend of self and also its enemy; and, that a man should raise the self by the Self."

In other words there is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul, tending ever to draw downward the inner principles which, lying midway between the upper and the lower, are capable of reaching either salvation or damnation.

WILLIAM QUAN JUDGE

IT is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life, — slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most.

—W. Q. JUDGE: "Spiritual Gifts and Their Attainment."

PROFESSOR WERKMEISTER'S "WHOLISTIC" VIEW OF MAN

[We welcome a new contributor in **Shri V. Madhusudan Reddy**, Reader in Philosophy, Osmania University, Hyderabad. His account of Professor Werkmeister's view of man is full of interest. Too long have the thinkers of recent years been making the mistake of regarding the biological drives of man as fundamental because, owing to a historical peculiarity of intellectual advance, these aspects of man are familiar topics of scientific study. It is time to reassert that the "superstructure" of human consciousness (as it seems on the prevailing materialistic view) is really the inexhaustible source from which all specific faculties, including the very intellect, have differentiated. Professor Werkmeister's ideas bear at least a distant kinship to the Vedantic *Ātman* and the Theosophical Monad. The latter is the spiritual entity which contains within itself the potentiality of the entire drama of natural and human evolution.—Ed.]

In answer to the fundamental question, "What is man?" Professor W. H. Werkmeister expounds his theory of the "wholistic" view of Man. He deals with some of the more complex and intricate problems of philosophical anthropology in his book entitled *Outlines of a Value Theory*.[1] In his opinion a dynamic view and understanding of man is intimately connected with problems of value theory and includes aesthetic appreciation and the moral "ought." In proving this, he covers many fields of human study, including biology, psychology, philosophy, and anthropology. His study of all these subjects and his many-sided orientation lend to his interpretation of human existence a convincing tone, which tends towards being a "natural synthesis" of most of the views previously conceived and worked out in the Western world.

Reality, for Professor Werkmeister, as for Descartes, is an immediate fact of human experience which, however, involves both the subjective and the objective. The "realm of objects" and the "subject of all experience" are the two poles of human experience:

> Our mode of existence is thus a complex one. For others and, in certain cognitive perspectives, even for ourselves, we exist in the objective and external sense in which all things in the world exist. But at the same time, and in indissoluble connection with that first mode of existence, we also exist as the self-disclosed subject-pole of all our experience.[2]

In fact, human experience, in so far as it falls truly within the boun-

[1] Six lectures delivered by Dr. W. H. Werkmeister, Professor of Philosophy, and Director of the School of Philosophy, U.S.C., at the University of Istanbul.

[2] W. H. Werkmeister: *Outlines of a Value Theory* (Istanbul, 1959), p. 65.

daries of human existence, "is terminally encountered only as self-disclosure," and "we experience ourselves as ourselves, as the unique and personal centre of our experience."[3]

In so far as man is a part of the cosmos that surrounds him, he is conditioned by it like every other organism. Yet he *is* unique, and differs from all other forms of life in the fact of his rational and spiritual nature. He surpasses all others in "self-directed activities and in creative achievements." For Professor Werkmeister this does not in any way imply a radical dualism in human nature. He, in fact, attempts to find an interpretation of human existence well within the framework of Nature itself. But Nature for him is not merely the physical — the universe includes not only science but also "values, moral responsibilities and human affections." Nature is such that, while preserving man's essential unity, it also accounts fully for his unique mode of existence. Human development, he thinks, is "essentially epigenetic"; it is never static but constantly active, ever expansive, and "centrally regulative," in a process of dynamic equilibration.

Professor Werkmeister rightly observes that the trifurcation of human experience into volition, cognition, and emotion is misleading; for each presupposes and includes and encompasses the other two aspects of human existence. Such an analytical abstraction, moreover, is not only unrealistic but dangerous from the point of view of the integral assessment of human personality:

> ... the nature of man can be understood only when we take into consideration the interrelated complexities of *all* modes of his being. An abstractive approach merely falsifies the picture.[4]

According to him,

> even the development of logic and of science, as a distinctly human enterprise, is inconceivable without the incentives and activities which depend upon and involve a variety of emotive and volitional factors.[5]

The human organism, therefore, "is essentially a functionally integrated whole," as well as, fundamentally, a centre of action. In addition, according to Shri-Aurobindo, it is a centre of vision and integration. Both for Shri-Aurobindo and for Professor Werkmeister the "dark promptings" rooted in man's biological needs, his urges and drives, constitute "the core and primary pattern of his growth and development as a person."[6] For Professor Werkmeister,

> they constitute the dynamic centre of his reactions to the world about him; and conversely, that world, and all it contains, has significance for the

[3] *Ibid.* [4] *Ibid.*, pp. 68-69. [5] *Ibid.*, p. 69. [6] *Ibid.*

individual only because his urges and drives entail an active concern with situations and things.[7]

For Shri-Aurobindo they are the temporary needs and expressions of human growth and development. For man, to him, is essentially a lyric of white light manifesting his inmost divinity in a rainbow of delight upon the visible wheels of space-time. In fact Reality itself stands for Delight, *Ānanda*:

> Delight is existence, Delight is the secret of creation, Delight is the root of birth, Delight is the cause of remaining in existence, Delight is the end of birth and that into which creation ceases.[8]

In Professor Werkmeister's view, once again, these "dark promptings" refer to

> that "potential of tensions" which is at the core of human activities, from the most elementary biological "promptings" to the highest intellectual and moral endeavours.... in the end, all of man's differentiated modes of experiencing and acting are but functional unfoldings of his basic "expansiveness" as a living being; that whatever "levels" of human experience and action may be discernible, they are all but modifications of the self-same dynamic core which is the essence of life.[9]

Against this background man's "dark promptings" and his biocentric urges and drives "are themselves modified by being essential to, and finding expression in, man's 'higher' activities." Man's basic urges and drives, for Professor Werkmeister, are not simply the urges and drives of a mere animal nature. "They themselves are what they are only because of man's potentialities as a human being."[10] The Upaniṣads speak of the divine nature and origin of man:

> In the beginning, *Atman* (Self, Soul), verily, one only was here — no other winking thing whatever. He bethought himself: "Let me now create worlds."[11]
>
> He who is the Omniscient, the All-wise, He whose energy is all made of knowledge, from Him is born this that is Brahman here, this Name and Form and Matter.[12]

For Professor Werkmeister man's inner structure and dynamic organization is a crucial departure from the pattern and the rigour of purely

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[7] *Ibid.*

[8] SHRI-AUROBINDO: *The Life Divine* (Sri Aurobindo Ashram, Pondicherry, 1939), Vol. I, p. 152.

[9] *Ibid.*, pp. 69-70. [10] *Ibid.*, p. 70.

[11] R. E. HUME: *The Thirteen Principal Upaniṣads* (Oxford University Press, 1931), "*Aitareya Upaniṣad*," I. i; p. 294.

[12] SHRI-AUROBINDO: *Eight Upaniṣads* (Pondicherry, 1960), "*Muṇḍaka Upaniṣad*," I. i. 9; p. 97.

instinctive drives. His "wholistic" and dynamic view of man "regards all instinctive drives . . . as but specially directed and limited manifestations of the dynamic core of all animate existents."[13] Professor Werkmeister's point has an especially deep implication for the Indian mind — his introducing of a new factor which frees man from rigid determination by instincts. This makes man exist essentially as a "becoming" rather than as a mere "being" — a conscious being existing as a "self-directed becoming":

> Man is, and experiences himself as being, an individual who is aware not only of himself as acting, as being "engaged" in various situations, but also as determining in a large measure his relations to the surrounding world and of finding or realizing himself in and through such determination.[14]

Man is always aware of his own "dark promptings," no matter how faint or how vague this awareness may be, which, according to Professor Werkmeister, "is the first indication of that inner duality of self-reflective experience which characterizes the whole of human existence."[15] And it is only upon the basis of this inner duality, he observes, that *"a self-directed becoming is possible at all,"*[16] the reason being that whatever gives direction to a creative process cannot itself be identical with that process. It is certainly impossible, according to him, to demonstrate or account for the coming to the surface of "the duality experienced as self-awareness" in the process of evolution. It is surmised, however, that it is the product of inner "tensions" which are "generated by competitive drives within the centrally regulated wholeness" of the living organism. The "self," "the integrative core" of the whole human being, is always more than any of its activities, and, being itself "a manifestation of that dynamic expansiveness which is the essence of life," is not a mere passive spectator. It is capable of action and has, therefore, power to direct, guide, or oppose the drives.

The other unique facet of man's existence is his "biological immaturity" and the consequent plasticity which makes him develop himself in a world of many forces and situations. It is this fact of human existence in combination with the essential quality of "self-awareness" that makes man's life a *"self-directed* becoming."[17] The whole process of human development, according to Professor Werkmeister, is essentially an active "equilibrating" and, in a radical sense, a manifestation of that dynamic expansiveness which is life itself. This is the truth, he thinks, that is found in Nietzsche's metaphysical conception of a Will to Power:

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[13] W. H. WERKMEISTER: *op. cit.*, p. 70.

[14] *Ibid.*, p. 70. [15] *Ibid.*, p. 71. [16][17] The italics are mine.

> Foundational to the development of man as man, as a person, there is the dynamic expansiveness of life itself. It is from this root that all other drives emerge, but from which they never completely emancipate themselves.[18]

The elementary drives, therefore, are but the limited and more specific first manifestations of the dynamic expansiveness of life and not the whole of it. Though they serve the biological and affiliative needs of human existence, not one of them is foundational to the others, nor more elementary than the dynamic expansiveness of life itself. "Here," says Professor Werkmeister, "as everywhere else, the whole is decidedly more than any one of its parts,"[19] however important the parts may be in relation to the bio-sphere of human life.

Sex is one of the drives to which this applies:

> That the sex drive is interrelated with other drives, that it may pervade and colour them or, under certain conditions, become a substitute for them or they for it, need not be denied. But such facts are indicative only of the initial "plasticity" of man's dynamic existence, not of an identity of sex and affiliative needs.[20]

And the drives themselves change in their content and orientation as man changes and develops and rises to higher and yet higher levels of existence.

The most fundamental and central, the most basic of all drives, which is deeply rooted in the equilibrating wholeness of the human organism, is man's drive towards self-fulfilment, towards the realization of his own potentialities. But the origin of this drive is not in the least connected with man's biologically conditioned needs and potentialities as some philosophers try to make out, nor is it something at the subconscious level pervading and guiding human habits and thoughts. The origin is in what may be called the supraconscient, and the drive itself is a working of the supraconscient on the physical, vital, and mental levels of human existence and personality. It is a reflection of the supreme and the absolute within the realms of the relative and the concrete. And "the ideal itself," as Professor Werkmeister observes, "is always a valuational pattern which, transcending the actualities of our existence, can and does serve as a guide in whatever we do or do not do."[21] Man's drive towards self-fulfilment is deeply rooted in the dynamic expansiveness of life itself and is at the core of his own organism as an "equilibrating whole." By subjecting himself to such a "drive," to such an "ideal," the individual, Professor Werkmeister thinks, imposes upon himself demands for his own realization, for his own inner validity and authentic existence as a person.

[18] *Op. cit.*, p. 75. [19] *Ibid.*, p. 76. [20] *Ibid.* [21] *Ibid.*, p. 78.

It happens often that man identifies himself with one of his own special drives and seeks in its goal-objects the fulfilment of his own "ideal self-image." As Professor Werkmeister says,

> he may identify his self-realization with the fulfilment of his drive for "power," for "possessions," for "sensuous pleasures," for "aesthetic enjoyments," for "intellectual achievements," and so on; and he may do so at the expense of all other potentialities within him.[22]

Such specialized drives are insufficient and deficient inasmuch as they do not represent the whole individual and exclude total self-development. It is rather the drive towards self-fulfilment which is most fundamental in human development as it permeates, and, as it were, over-arches all other drives. It is this drive that is able to adjust and integrate the others and blend them all into that "self-active, equilibrating whole," which is the integrated, complete, and perfect person. This drive for self-realization is the very essence of man's evolutionary existence and manifests itself in manifold ways and in numberless variations depending upon the uniqueness of the individuals. In the words of Professor Werkmeister:

> The drive for self-fulfilment is, thus, not simply a drive for "more" life, in the purely quantitative meaning of "more," but a drive towards qualitatively distinct manifestations of life. Each individual strives towards his own self-realization. In and through this striving as in and through the conception of an "ideal self-image" inherent in it, a valuational framework, an order of rank of values, becomes manifest; and it becomes manifest, not as a derivative phenomenon, a kind of sublimation, but as an essential expression of man's integrative and self-developing existence itself.[23]

In order to bring out the essential unity of man's inner and outer being, Professor Werkmeister speaks broadly of the "drives" so as to include all the voluntary activities also, although human experience reveals an infinity of gradations ranging from absolute compulsions and blind conformity to the highest levels of consciously directed activities, intuitions, and revelations. It is essentially man's self-awareness and his insight into relationships, he thinks, that raises man above the level of mere compulsion and makes his self-development possible. It is this insight and the inner freedom that enables man to be truly creative, to envision new goals, and to transform them into actualities of his existence. Here are the roots of man's inventiveness, of man's intellectual and artistic achievements, of his social and political progress down the ages,

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[22] *Ibid.*, p. 79. [23] *Ibid.*, p. 80.

of his moral evolution and his visions of a new humanity. And in the dynamic process of man's cultural and spiritual evolution, there have been great men, innovators and reformers, prophets and leaders, who by their new vision of man's inner nature and infinite evolutionary possibilities, and by their transcending the given patterns of valuations, have always given that evolution a new direction and a greater fulfilment.

Man, wrote Nicolai Hartmann,

> is not only a mirroring surface, something existing for himself in the real world and picturing the world's formations; he moulds, transforms and builds up; he is a world-creator in little.[24]

To Professor Werkmeister he

> is a being or, rather a becoming which perpetually transcends its own actuality in and through a process of self-development, and which realizes its own potentialities in self-directed responses to situations as these are understood and modified by itself.[25]

The latter emphasizes the essential unity of man. It is in his capacity of self-awareness and insight into relationships that man stands revealed to himself as a self-active, creative, and visionary being. With this understanding of the inner nature of man, we obtain a glimpse of reality itself, "which is not revealed to us in the external approaches of science and traditional ontology." Very close to Professor Werkmeister's view of man, Indian philosophy maintains that "the essence of man is even beyond reason: it is the *Atman*."[26] This transcendence of the rational soul by the *Atman* is a significant contribution of Indian thought. But this does not mean that man is beyond all human relationships. The Upaniṣad says:

> *Guhyam brahṃa tadidam vo bravīmi*
> *no mānuṣāt śreṣṭhataram hi kiñcit*

(I tell you this, the secret of the Brahman: there is nothing higher than man.)

V. MADHUSUDAN REDDY

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[24] NICOLAI HARTMANN: *Ethics*, Vol. I, pp. 260-1.

[25] *Op. cit.*, p. 83.

[26] *The Concept of Man*. Ed. by S. RADHAKRISHNAN and P. T. RAJU (George Allen and Unwin Ltd., London), p. 313.

BRAHMAN AND THE "ON"

[**Mr. Alun Llewellyn, M.A., LL.B., Bar-at-Law**, is a Fellow of the International Institute of Arts and Letters and the author of several books. Readers will remember his article on "The World's Four Ages" (November 1962) and the note on "Two Poems from the Black Book of Carmarthen" (March 1964). In this article also he draws upon the intense and suggestive mysticism of early Welsh poetry in comparison with wide-spread ideas of early humanity about Creation, or rather, Cosmogenesis.—Ed.]

About 3,500 B.C. the mind of Man took on a revolutionary development which left a permanent mark on his history. It was at that time he made the first steps towards a systematically intelligent survey of the universe in which he lived. By methodical observation of the movements of the sun, marking its shadow cast from monolithic gnomons, Man was able to read the cycle of the year from winter to summer solstice and determine that, for practical purposes, its progress covered a span of 360 days. Although more exact measurements established that a further $5\frac{1}{4}$ days were needed to make the succession of seasons correct, the figure of 360 has ever since remained as the number of degrees that sum the circle of Space; and 360 has also remained as the basic figure for the demarcation of Time.

Two further mathematical calculations were needed to create the calendar and the sciences on which architecture and mensuration depend. What we know as the sun-dial, the ancestor of the clock, was effective only because of the fact that its gnomon points at the position of the one fixed and immutable point in the skies, the North Star, and that the Sun, when at the highest point of its daily course, stands immediately opposite this point and that noon, therefore, coincides with due south. At right-angles to these two cardinal points, the sunrise appears within an invariable limit, the mean position of which is the east, and the sunset similarly takes place in the west. The significance of these two latter phenomena is underlined by the further fact that Venus shows at sunset as the evening star in conjunction with the sun and moves to appear as the morning star in the east at dawn. The four cardinal points manifested themselves as a strict scheme making a Cross of Four Quarters upon the opposed and balancing Circles of Day and Night.

The second calculation was of the fact that the moon fulfils the 360 days of the year of the sun with 12 changes from full to dark.

It was the heavenly bodies which, moving through Space according to mathematical relationships, created the system of Time. In detecting the basis of this order, Man conceived the idea of a governing law informing

the whole of Creation. By applying its principles he could not only divide day and night into 12 hours each, to correspond with the 12 divisions of the year, and equate the four quarters of the geographical horizon with the four quarters of the seasons; he could also parallel the 90 days of each season with the 90 degrees necessary to make an exact right angle in architecture or calculate the plotting of a map and, on the other hand, make the attempt to estimate the past and the future of the Universe.

He could distinguish the Earth on which he lived from the Water of the great ocean surrounding it; he could see the sun and the moon apparently rising and setting at some point beyond the ring of the water of the ocean in some barely-apprehended sphere of Air, and they and the stars were evidently creatures of some embodied Fire. These Four Elements were the things from which all creation was fashioned; they were felt to have some precise relation with the separate parts of the constitution of the heavens, the unyielding and remote pattern of the constellations of the firmament, the variable and wandering planets, the moon which dominated the night and the sun that created the day.

It was from this series of observations that there grew the wide-spread conviction that the universe was a set of concentric spheres, of the firmament, the planets, the earth that comprised both land and water; and the inner world contained in the ring of ocean, the dry ground on which men walked. Beyond the remotest of these spheres lay the Cause of all, from which the universe came and to which it must return, in ultimate destruction, then to be renewed.

Not only did human society move suddenly forward from unarchitected settlements, like that at Chatal Huyuk, into the systematized cities of Sumer and Egypt with their major monuments dominated by the right angle and the circle calculated upon the figure of 360 and its subdivisions, but it also evolved philosophies which were the first steps towards the mastery of time and the purposes of destiny. The human mind is the universe thinking about itself; and modern science has in several ways reverted to those first theories.

The concept of Brahman is that of the principle of Creation, itself abiding, *from* which, *to* which again, and *from* which in recurrence, all things that are proceed, return, proceed. The eternal rhythm evolves through four stages, the *Yugas* or Ages, the duration of which is based on multiples of 360. Each is distinguished by its colour: White, Yellow, Red, Black, in succession. The most complete parallel in Western literature is provided by the story of the Grail, intimately bound with the Arthurian theme. There too, the tale passes through the succession mythopoeically represented by Gwalchmei, Arthur, Peleur, Percival. They

are stages paralleled, as Lucretius would have recognized, by the world of Man, the Terra, the Mundus and the Firmament as conceived by Classical philosophy. In the Western concept, the *On,* or *Primum Mobile,* played the part belonging to Brahman. The Four Stages of growth and destruction originated in the concept of the Four Spheres which divided the shape of the Universe between them. The colours assigned to them belonged originally to the Yellow and Red of the noon and dawn and the black and white of the dark moon and the full. They were applied to the Four Quarters of Space and Time in every centre of the archaic civilization whatever its place or period, from Egypt to the Maya. And from the Quarters of the human world they were extended to the Four Spheres of Creation as time unwound through them.

In works closely related to the origins of the Arthurian matter, the *Black Book of Carmarthen* and the *Book of Taliesin,* the colours of the *Yugas* are faithfully set out (see the *"Tri An Reith,"* Fol. 14, *Black Book*) and run throughout the romanticized tales of the *Mabinogion*; their basic mathematics are divided in the two hemispheres of the *"Pa Gur"* poem of the same *Black Book* and the *"Preiddev Annwyfn"* of the Taliesin. But perhaps a wider understanding of the theme can be derived from two other poems.

The first (Fol. 50 of the *Black Book*), while it is concerned with the picture of the fragmented light of first creation settled into its ruled and ordered courses, ends with the concept of the Sun rising opposite to the North Star and the idea of the stars of night similarly "dawning" against the noon, that is, circling round the Pole and rising with Venus as the sun set. It was a theme of balanced opposition between Night and Light, life for one and death for the other, which built the theory not only of creation-destruction-recreation, which Brahma controls, but also of the world held in place by opposed tensions in Space as the Ionian philosophers conceived it.

MI AVVUM

Alike borne into opening space,
the white circuits sprung
from the broad enclosure, the rim enveloping
the courses of Fire;
together on high go the scatterings of first Creation.
Alike borne into opening space,
imprisoned, the force of the vital breath of the Sphere;
together on high go the scatterings from the outermost circle.

Alike borne into opening space,
the gleams of the sky of night
spreading in guided ways;
together on high go the emanations
shed from the moving arcs
of reined and rapid motion.
As one, the life of space, the outpouring
from the hollowed shape prevailing over all movement,
the circling lights arising from the westward.
Alike in space move the margined courses of existence,
the tracks of the dawning set against the North,
the parallel births of moving fire set in their limits [of the Days].
Alike borne into space the margins of existence,
the tracks of the dawning rising against the South,
the parallel births of light moving in the sphere of stars.

The second (Fol. 54 of the *Black Book*) is a description of the birth and structure of the Universe as seen by men on earth. Its interest is in its acceptance of Light as the dominating Cause; but Light, in the carefully constructed vocabulary of these ancient verses, is directly related to the *Logos,* the Numbers which were at once the Logic and the Logarithm of Creation.

TEG YD IRADAREN

The seed of things, the structured birth of the spreading force of life,
the immensity emerging from what stirred the First Causation into its woven widening.
At first, the all-enveloping expanse of Fire, opening as a flower opens its timeless calyx;
the pervading pulse of Creation narrowing its revolution within the all-surrounding infinity.
Movement, and counter-movement, and then the great Sphere fashioned.
Three issues of mighty order, three, moving together, confined
in three enclosed rhythms of that flowing flood of dawn,
Light, the impulse of Life, and then the ruled rim of Being.
This, the immortal birth from Creation's remotest origin,
the stream of the great plan of motion, the outermost limit, moving,
the scattered multitude of the Firmament.
From that torrent-course contained in its circled enclosure, cleaving it,
breaking as one from that order, from that immense energy,
itself so dividing itself,
three further forces holding within them
the impulse sprung from Infinity;

the centred Earth, the ordered Sun, the boundaried movement of Planets.
Thus, the coming to being of the governing circle of Light,
the joined circuits turning above us in grouped existence,
the space of skies and the margins of movement therein ordained;
the exact outer expanse, the surrounding, hollow hold,
the shadow of the lengthened emptiness,
the designed compartment (of Night) covering, containing
the opposed turning (of Day).
Thus, the delimitation of over-all unity, space in its Quarters established,
and set apart in the structure of ordered Light
the growth of the lofty circuits (of Sun and Moon) in their travelling
joined though divided;
called from the wide shelter of the dark underworld,
the heatless confines, the chained impulse, the life unliving
there in that fenced enclosure.
Twinned their activities, twinned their supreme courses,
straitened within the great framework shaped by the rhythm of Creation.
Over all things the gathered order of all things, and over all
the law of perfect movement.
This, the exact, established system of settled life,
the patterns, sundered yet same, of guided impulse.

ALUN LLEWELLYN

QUESTIONS

If all was once stark night
Whence came the birth of light?

If matter had no source
what was its driving force?

If time did once begin,
Whence was its origin?

Since life 's a mystery,
Who or what holds the key?

HERBERT BLUEN

HEIDEGGER AND THE PRE-SOCRATICS

[**Shri S. Subhash Chandra** has studied long in Germany and developed a special interest in the thought of Heidegger, on which he has already written in THE ARYAN PATH (March and April-May 1963). In this essay he sketches the anxiety of the distinguished German existentialist about the cultural state of Europe, and his suggestions for revitalizing it by a return to the very source of the Hellenic tradition itself: to the great, but comparatively neglected, pre-Socratic Greek thinkers, especially Heraclitus and Parmenides.—ED.]

MARTIN HEIDEGGER'S truly unique approach to the pre-Socratic thinkers represents an outstanding facet of his thought. An avowed votary of the pre-Socratic traditions of thought, Heidegger advocates a wholly novel approach to the contributions of Heraclitus and Parmenides to Western philosophy. As is his wont, he envisages the predecessors of Socrates in a manner that is completely at variance with the traditional approach. He urges us to discard the shop-worn categories, the platitudinous *clichés* of the prevailing opinion concerning Heraclitus and Parmenides, and would have us view these thinkers in an entirely uncommon perspective. In a word, Heidegger pleads for a reappraisal of the role of the early Greeks in the turbulent sweep of human thought known as Western philosophy. Since the Heideggerian "dialogue" with the pre-Socratic thinkers has not yet reached a conclusive phase, any account of some of his idiosyncratic interpretations would be premature. Indeed, we encounter no full-fledged theories, but blueprints — daring but provisional blueprints — of future theories. Hence, I would like to circumscribe the scope of the present article to a delineation of the background and the general refrain of the Heideggerian approach to the earliest thinkers of the Western world.

Heidegger's plea for a reappraisal of the nature of the role that the pre-Socratics played in the formation of the spiritual destiny of Europe is rooted in a sense of profound despair. An undercurrent of depression, sustained and profound, constitutes the energizing dynamo of all his explorations in the world of the Early Greeks. Heidegger, not unlike many other contemporary Europeans, has to contend with an agonizing awareness of the spiritual vacuum that threatens to paralyse the European world. Soaked thoroughly in the thought of Friedrich Nietzsche (the recently published study of Nietzsche in two bulky volumes has enabled Heidegger to become the foremost authority on Nietzsche), Heidegger was obviously not proof against the tragic despondency inherent in the genius of the author of *Thus Spake Zarathustra*. Now Nietzsche, as is well known, was also the spiritual mentor of Oswald Spengler, the gloomy prophet of *The Decline of the West*. Although Heidegger specifically disavows any affilia-

tions to Spengler,[1] an appreciable measure of identity of views between him and Spengler is discernible to anybody acquainted with their writings. Since this article does not pretend to elucidate the relationship between Heidegger and Spengler, any detailed account would be out of place here. But I am sure that the reader will bear with me when I refer to the immense influence that Spengler wielded in the intellectual circles of Europe between 1917-36, and venture to opine that Heidegger could hardly have remained unaffected by the mass of debate and controversy unleashed by *The Decline of the West.*

Heidegger's yearning for the discovery and reactivation of the creative urge characteristic of the earliest Greek thinkers must be viewed in the perspective of his anxiety concerning the future of the European nations. Europe, maintains Heidegger, is morally emaciated. The flickering spark of creativity threatens to die out altogether in the European world. The germs of degeneration have corroded deep in the heart of Europe. Decadence, the flight of the gods, the rape of the earth, the arrogance of the human beings, and stubborn hatred of all forms of creative work is rampant everywhere. The spiritual degeneration has reached such an advanced stage that nations are hardly capable of recognizing the perils that lie ahead of Europe. Indeed, the situation is so desperate that it would be childish and absurd to have recourse to terms like "pessimism" or "optimism" in discussing the spiritual cancer that is eating into the vitals of the European nations.[2]

One of the outstanding features of this decay is the supremacy of technology in the European world. Technology, avers Heidegger, plays a disruptive role: it promotes superficial and quantitative criteria in our lives. Time, compressed into a growing simultaneity, has ceased to be the prime dimension of history. Moreover, technology is antagonistic to traditions. Imbued with the restless urge to improve constantly the technical know-how, technology is ill suited to the conservation of traditions; in its world no thoughtful discourse with a living tradition is possible. As if all this were not enough, technology threatens to render all mental activity superfluous: the electronic "brains" promise to supersede the frail human brain.[3]

This technology, opines Heidegger, is something alien to the spirit of Europe and contravenes its spiritual destiny. It embodies a peril imported from without, a Trojan horse smuggled inside Europe. The technology has

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[1] *Holzwege* (Vittorio Klostermann, Frankfurt a.M. 1957), p. 301

[2] MARTIN HEIDEGGER: *Einfuehrung in die Metaphysik* (Niemeyer Verlag, Tuebingen, 1958), p. 29.

[3] MARTIN HEIDEGGER: *Satz vom Grund* (Verlag Guenther Neske, Pfullingen, 1957), pp. 32–33.

its roots in Russia and America. "Europe, incurably blind and constantly on the point of stabbing itself, lies today in the huge pincers with Russia on the one side and America on the other. Russia and America, metaphysically viewed, are but identical: both are characterized by the same disconsolate frenzy of the unleashed technology and the same rootless organization of the man as the average being."[4] Europe is caught in a pair of dreadful tongs.

Now Heidegger would like Europe to wake up at last, to become aware of the perils surrounding it. But for this perspective of much-dreaded crisis threatening to submerge Europe, it would be scarcely possible to comprehend the dedicated urgency that animates Heidegger's reflections over the Greek philosophers. The distinguished German is tirelessly engrossed in reassessing and reinterpreting the ancient Greeks. All his writings without exception either contain lengthy chapters or are replete with thoughtful remarks pertaining to the historic role of the Greeks in the vicissitudinous history of Europe.

Heidegger would have Europe abandon the path of self-destruction. He would like to ignite anew the spark of creative destiny lest the Western world sink into oblivion. Heidegger is well aware of the fact that no civilization can remain for ever at the apex of historical greatness. He knows that ascent to great heights must perforce be followed by an overwhelming collapse to low and petty levels.[5] However, he feels that a renewed lease of life for Europe is conceivable. It is possible for Europe to avert the disaster for the time being and to continue to be the nucleus of human civilization.

But if contemporary Europe is to be revitalized, if the present-day West is not to decline and disintegrate, then this crucial process of revitalization must begin at the very roots. What is required is a thorough and conscientious reappraisal of the foundations of European culture and civilization. And where else are to be traced the primordial roots of the Western world, if not in the Hellenic tradition? Ancient Greece, it goes without saying, is the very cradle of all subsequent European cultures. And if a rejuvenation is to take place, then it must be nourished from the original soil of all creative activity in the Western world, early Greece. For Heidegger Greece is no racial or political entity. It is not even to be regarded as being coincident with a historical phase that began with Thales and culminated in Aristotle. Of course, landmarks like Heraclitus and Parmenides, Plato and Aristotle, are parts of this Greece. And undoubtedly the pertinent group of islands in the Mediterranean Sea too

[4] *Einfuehrung in die Metaphysik*, p. 28.

[5] *Ibid.*, p. 12.

belongs to the complex called Greece. That historical and racial factors too cannot be excluded from the notion of Greece is also not denied by Heidegger. However, Heidegger refuses to let these landmarks exhaust the concept of Greece. For Heidegger, Greece is all this and much more: Greece is the embodiment of the Dawn of Spiritual Destiny as such (*Frühe des Geschickes*). Greece incarnates the dawn of thought (*Frühe des Denkens*).[6]

Heidegger does not simply canvass some hectic researches in Greek philosophy. He does not plead for a mere display of erudite enquiries in the world of the Greeks. He would have modern Europe recapture and imbibe the original creative nisus of the Greeks. It would not suffice to think merely in terms of the Greek language, literature, and philosophy. Contemporary Europe must *surpass* the ancient Greeks; it must *transcend* the Greece of the pre-Christian era.[7] It must acquire an even more deepened awareness of that original Dawn of Spiritual Destiny than the Greeks themselves had.

Needless to say, a mere reappraisal of the philosophical standpoints of ancient Greeks would by very much fall short of the task delineated here. A radical change of approach, a basic revision of perspectives, is here called for. And Heidegger seems to believe that he is in a position to supply a blueprint for some such revision of perspectives. The very groundwork of this programme for a new appreciation of the Greek heritage is embodied in the view that all previous accounts of the world of the Greeks represent one great error. "Historically speaking, we happen to be neither far off nor near to the Greek world. We are rather erroneously related to it."[8] The hallmark of the prevailing studies of Greek philosophy is error. The term "error," however, is free of any pejorative import in the terminology of Heidegger. Every unravelled truth engenders in its wake error, for truth conceals itself in some aspect while it reveals itself. Hence, error is the inevitable concomitant of truth.

The momentous error stems from a misconception of the evolution of the history of the Greeks. Indeed, this misconception is based on a fallacious view of the evolution of history as such. The tragic blunder of the prevailing approach to history is to hold that mankind "progresses" from a primitive to an increasingly civilized form of life and thought. The corollary to this view would be, as Heidegger so cogently puts it, that the ancient Greeks compared to the modern Europeans would become a "better race of Hottentots"! This truly unsophisticated view of history seems to be oblivious of the fact that all great things begin in a grand manner.

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[6] *Holzwege*, p. 310.

[7] MARTIN HEIDEGGER: *Unterwegs zur Sprache* (Verlag Guenther Neske, Pfullingen. 1959), p. 134.

[8] *Holzwege*, p. 311.

Greek philosophy, too, one of the really great things of human history, does not stem from a primitive stage and then progressively advance to a relatively civilized stage.

Misguided by this wrong conception of history, the prevailing view is guilty of a twofold error: (*a*) it underrates the role of the pre-Socratic thinkers and (*b*) it misinterprets the part that Plato and Aristotle have played in Occidental thought. The established opinion is wont to regard the pre-Socratic contributions to philosophy as mere preliminaries, as relatively unsophisticated prefaces to the stupendous works of Plato and Aristotle. We know Parmenides and Heraclitus merely as predecessors of the post-Socratic stalwarts. Plato and Aristotle, on the other hand, are viewed as the embodiment of the acme of the Greek world. Compared to them, all other Greeks pale into insignificance, recede into an inconspicuous background.

In contradistinction to this standpoint, Heidegger holds that the pre-Socratics represent a fundamentally more intrinsic phase of Greek thought than the successors of Socrates. In the excerpts of Heraclitus and Parmenides are to be traced the primeval roots of Greek thought. These two thinkers embody the spontaneous and original upsurge of Greek philosophy. These two thinkers, and not Plato and Aristotle, represent the apogee of Greek thought. It was with Parmenides and Heraclitus that Greek thought came to realize its most essentially Greek genius. Plato and Aristotle, on the other hand, are already constitutive of the decline of the Hellenic world. In the wake of the Aristotelian speculations commenced the end of the creative trends unleashed by Parmenides and Heraclitus.

This, however, does not mean that Heidegger disputes that the impact of Plato and Aristotle upon all subsequent philosophical activity in Europe was immeasurably greater than that of the pre-Socratic thinkers. He is fully aware of the dominating role of Plato and Aristotle in the history of European philosophy. All that Heidegger would have us believe is that this sway of the post-Socratic thinkers coincided with a phase of decline in Greek thought. Not the beginning, but the beginning of the end (*anfängliches Ende*) of Greek philosophy has inspired and impelled all subsequent trends of European thoughts.[9] The roots of European philosophy in the post-Christian era stem not from the creative surge of the predecessors of Socrates, but from a phase of decadence and decline.

To obviate any misunderstanding, let it be borne in mind that the expressions "decadence" or "decline" are devoid of any negative import here. Heidegger is not so foolish as to belittle the greatness of Plato and

[9] *Einfuehrung in die Metaphysik*, p. 144.

Aristotle. If Plato and Aristotle had not been truly great, then they would assuredly not have been able to play their truly incomparable role in the history of Western philosophy. Heidegger is merely interested in showing that Plato and Aristotle represented a departure from the genuinely Greek impulses of thought, which were unleashed by their great predecessors. Further, he would like to canvass the viewpoint that this deviation, this divergence from the thought of Parmenides and Heraclitus, was constitutive of the decline of the Hellenic world. That this decline was full of profound grandeur does not disprove that it was a phase of decadence. For, a great civilization, holds Heidegger, not only begins in a grand manner, but also decays in greatness and grandeur. Only the petty and insignificant phases of history merely crumble away. A great civilization, on the other hand, is not bereft of greatness at the hour of death.

Now that we have outlined Heidegger's approach to the Greek world, it remains to point out that his plea for a re-exploration of the contributions of Heraclitus and Parmenides is based on the conviction that such a re-examination would unleash a phase of rejuvenation in the contemporary Western world. Heidegger would like to *undo the deviation* from the pre-Socratic thinkers that took place in the philosophies of Plato and Aristotle. He would like to *rectify the historic divergence* from the earliest Greek metaphysicians. In this manner, he hopes to be able to recapture the temper and the urge, the unique and creative nisus, of the Hellenic world, and to utilize it for a revitalization of the Western world.

I have sought to present here the background, the aims and objectives, and the general trend of this significant reappraisal of the Hellenic heritage in its entirety. Since Heidegger's explorations in the pre-Socratic world are still in progress and have reached no conclusive form, I have desisted from adumbrating some of his interpretations. Besides, any such elucidation of the avowedly tentative explorations goes beyond the scope of the present article, which is merely intended to be a concise and general account of Heidegger's approach to the early Greeks as the harbingers of Western philosophy and civilization.

S. Subhash Chandra

THE MESSAGE OF BEAUTY

[THE FIRST PART of **Dr. Alexander F. Skutch's** reflections on the moral meaning of beauty appeared last month. This is the second and concluding part of this thought-provoking and cogent essay.—ED.]

II

TRUTH, BEAUTY, AND GOODNESS have since ancient times been named as the three great classes of the higher values. Interpreted broadly, these classes overlap: for truth and beauty are certainly forms of goodness in the widest sense of the word; the good is often said to be beautiful; and poets have proclaimed that beauty and truth are one. But the boundaries between the three become sharp when we restrict truth to the realm of the intellect, beauty to the realm of the senses, and goodness to our moral determinations. So defined, beauty is the most wide-spread, primitive, and fundamental of the three great categories of values. It is far the most abundant and easiest to enjoy; in the natural world, it flows in to us from every side. Although the appreciation of beauty is, like other innate capacities, heightened by cultivation, even in its native form, as in the child and the savage, it is a source of delight. But goodness and truth rarely come to us spontaneously, as beauty frequently does. As Pittacus remarked long ago, it is hard to be good. Truth, especially about the fundamental problems that most concern us, is even harder to attain than goodness. The road to truth is so steep and stony that few travel far along it, and even the stoutest and most resolute seekers falter and die before reaching its end.

The reason why beauty is the most wide-spread and fundamental of the higher values seems obvious. If the creative process had not first brought much beauty into the world, perhaps it would never have succeeded in bringing forth truth and moral goodness, because in a world devoid of beauty we would have little incentive to discover truth or to become good. Many of us are stimulated to learn about the world, to disclose the secrets of nature, because it atttracts us by its beauty — the grandeur of the starry heavens, the loveliness of plants, the brilliant colours and graceful forms of animals of many kinds. If these things repulsed us by their ugliness, we might not care to learn about them. It might be argued that even if the world were wholly devoid of beauty, we would still strive to understand it because knowledge of nature helps us to survive. But would we wish to survive in a world devoid of beauty? If everywhere we turned our eyes they fell only upon drab, unlovely things, if we heard only raucous sounds and every scent that greeted our nostrils were a stench, would we desire to live another day?

Just as in a world without beauty we should have no incentive to acquire knowledge or truth, so we should have no motive to be good. Often the beauty or attractiveness of the people or other creatures that we meet incites us to cultivate harmonious relations with them, which is a large part of what we mean by moral goodness. Then, too, we are good because we love life, and the long experience of mankind has taught us that life flourishes most, and yields the most satisfying experiences, when the fundamental moral rules are most carefully followed. But without beauty, life would lose its tone; it would have little value for us, and not caring whether we lived or died, we should hardly make the effort to become good.

It was necessary, then, that the world process generate much beauty before it proceeded to bring forth truth and moral goodness. Animals who apparently never strive to understand the causes of things, and seem to have no reflective morality but only an innate protomorality, are nevertheless responsive to beauty, as is evident from the elaborate nuptial adornments of many of them — adornments which could hardly have evolved unless individuals of the opposite sex were favourably impressed by them. Savages who live in filth and squalor, who give free rein to the most violent passions, whose morality extends no farther than their own tribe, who are almost devoid of sympathy and pity, whose science and philosophy are rudimentary, who are perhaps headhunters and cannibals — even such rude savages not only appreciate beauty but often try not unsuccessfully to create it, producing admirable works of art which may seem utterly incongruous with the dirty, disorderly surroundings in which they take form. Only at higher stages of civilization, when men become more sensitive and thoughtful, do they feel oppressed by their deficiency in knowledge and goodness. Then they are often appalled by the contrast between the beauty of the earth and the strife which pervades it, daily destroying countless beautiful creatures, filling with pain and anguish a world which one might suppose was created chiefly for the enjoyment of its beauty.

Our aesthetic adaptation to the world in which we live is, as we have seen, far superior to our biological and social adaptation. Beauty is much more wide-spread than its sister values of truth and goodness. Appreciation of beauty, and even some ability to create it, arises in children and savages whose intellectual and moral development is still rudimentary. These facts suggest the conclusion that, in the course of our evolution, the aesthetic side of our complex nature has hurried ahead of other equally important aspects of ourselves, such as the cognitive and the moral; that

we have become, above all, instruments for the appreciation of beauty. May it not be that just this capacity is our most significant contribution to the whole of which we are parts?

The world process is most profitably regarded as Being's striving for self-realization, a titanic effort to understand itself and to bring forth and make actual all the beauty, all the goodness, all the joy, all the value of every kind, that was latent in Primal Being. Just as an animal cannot see or hear without adequate visual and auditory organs, so the Universe could not actualize the values that were latent in it without creating from its own substance organs for knowing, appreciating, enjoying. We are such organs — still very imperfect ones, it is true, but evidently the most adequate that have arisen on this particular planet. When we enjoy beauty, as when we know and understand, we are the Universe appreciating and understanding itself by means of organs which, through aeonian striving, it has created for this purpose. This seems to be our proper function, our greatest contribution to the whole of which we are parts. For what would have been gained by the evolution of countless beautiful forms, on the earth as in the heavens, if there were no creature capable of appreciating them? Certainly a world which contains much potential beauty would lack perfection without organs capable of actualizing it — for beauty unperceived, as in the flower that blooms unseen in the wilderness, is not beauty at all, but only its potentiality. Beauty, like any other value, is the product of the interaction of a value-generator, such as a flower, and a value-enjoyer, such as an appreciative human spectator. The only exception to this appears to be the value of thinking itself, as in Aristotle's God.

Were any of us an adequate organ for the appreciation of the values which this world offers, in the sense that he could realize them all, fully and permanently, his whole effort should be dedicated to the exercise of this his proper function. For him, morality might consist in nothing more than responding to the beauty of the world and perhaps also understanding it, and of course in being careful not to diminish the values which he found here. But since the best of us is a very inadequate organ, and moreover one which will serve its purpose for only a short while, we must share our function with numerous more or less similar organs, and, moreover, we must provide other organs to replace us after we are worn out. Thus we might derive a whole system of morality, of the highest order, from the premisses that our proper role on this earth is to know it and appreciate its beauty, but that none of us is individually capable of filling this role.

Artistic creation is frequently regarded as one of the highest expres-

sions of the human spirit; yet, as was earlier noticed, we find art that is far from contemptible among savages who live meanly and squalidly, with a rudimentary morality. Love of order, cleanliness, and moderation certainly appears later among men than love of beauty; hence it is the expression of a more highly developed mind. This seems to have been the opinion of Plato, who at the conclusion of his quest of the highest good in the *Phaedrus* awarded first place to "Measure, moderation, fitness, and all which is to be considered similar to these." Next in descending order he placed "Proportion, beauty, perfection, sufficiency, and all that belongs to that class." Or, might we not say that the highest art is the art of living harmoniously, with ourselves and everything that surrounds us, and that to excel in this art we need gifts of a higher order than are required to combine lines and colours, or varying tones, in a pleasing pattern?

Often we despair of reducing the discord which surrounds us and making the world as peaceful as it is beautiful. But when we understand the fundamental position of beauty in the realm of values, its prevalence in the heavens and on earth should give us hope. The first task of the world process was to generate beauty, without which there would be little incentive to discover truth and cultivate goodness. Now that the world has become so beautiful, the need to increase knowledge and goodness, especially the latter, has become painfully evident. The beauty which we so abundantly behold in the natural world should give us faith that the process which has succeeded so well in the first stage in the creation of the higher values — the process which works in and through us — will not fail in the tasks that remain before it. Yet, broadly considered, the end of all these tasks is to make the world more beautiful in all its aspects, the spiritual no less than the sensuous, and to increase the quality of its organs for the enjoyment of this beauty.

ALEXANDER F. SKUTCH

WHAT IS BEAUTIFUL is good and who is good will soon also be beautiful.

—SAPPHO

CLAUDE HOUGHTON AND TEXAS

[**Miss Sylva Norman** is distinguished for both insight and style. She has written some of the really striking literary criticism of recent years, besides her own novels and essays and a scholarly and witty piece of literary exploration: *Flight of the Skylark: The Development of Shelley's Reputation* (Reinhardt. 1954). She was a warm friend of the late Claude Houghton, to whom she paid tribute in THE ARYAN PATH of May 1961 after his sudden death that year. She made a special trip to the U.S.A. in 1964 in order to examine the MS. and Notebooks referred to in her article.—ED.]

As many readers will remember, Claude Houghton was a regular contributor to THE ARYAN PATH from 1933 until his sudden death on 10 February 1961. Especially memorable were those "Fantastic Tales" that appeared as separate crystals detached from the complex, radiant formation of his arresting novels. Disillusioned as he might be with the current trends of society, his writing shone always with the kind of inner hopefulness that belongs to the artist's vision — a faith in Life, whatever the odds against it.

Houghton was in truth an artist, with the artist's penetration of life's mysteries, his isolation, and at the same time his communion with other creative spirits. There are minds that have a quality of greatness, whether it is expressed in words, in sculpture, in music, or in scientific theories and discoveries. My feeling is that Claude Houghton is of their number. If he has been neglected of late it is not only that all eminent men go through a tunnel of oblivion when they die, and need to be drawn out from its other end; it is also due to the post-war lack of interest in spiritual and intellectual values.

He *did* have recognition, during his last year, from one cultural centre. The University of Texas, which is building up a fine collection of modern English and American books and autographs, bought the manuscripts of his novels, plays, and stories, and asked him to supply new comments on each one: how it came to be written, what it signified, or any point of interest he cared to make. Houghton took this task very seriously. It sent him roving back over his past life — or rather lives, which were very much in his thoughts when we met over a drink one evening in the autumn of 1960. Generally speaking, he was not an introvert, although he admittedly put fragments of himself and certainly of his opinions on humanity and the universe into his novels. That day he was looking on life and persons through his own experience: and in time I found myself listening to a dramatic real-life story.

It concerned a young woman who had tried to commit suicide by leaping from her window in a Hampstead block of flats after her brother and

fiancé had been killed in action in the first world war. She had survived, married an acquaintance of Houghton's, and later, in Italy, had met and fallen in love with a man *she believed to be God*. This and further incidents had, he told me, supplied the plot of *Passport to Paradise* — a novel I had not then read.

That was my last meeting with Claude Houghton. An article of mine which THE ARYAN PATH kindly published in 1961 came to the eyes of a lady living in Houghton, Texas, Mrs. Grace White, who had been for several years an admiring correspondent of Houghton's. It was she who planted in me the ambition to visit the University of Texas and study the Houghton manuscripts with a view to writing some kind of memoir. Thanks to help and encouragement from Mrs. White and others, one April day of 1964 I was in Austin, being introduced to the University's elegant new Academic Center by W. R. Roberts, director of the Humanities Research Center (and himself a leading authority on D. H. Lawrence).

The Houghton material, kept on the fourth floor with all the modern treasures, is in several dark-green box files, catalogued according to contents: notes on the published works, letters to and from Houghton — and something I had not heard about: a file labelled "Journals." In it are four manuscript books, small quarto, in greyish stiff-paper bindings. These Journals, in his flamboyant yet legible handwriting, run from 1932 to 1948.

Excitedly I plunged into them, read here and there, glanced through — and turned to the other items, because my Texas time was short and full of interruptions — and I had already made up my mind. It was not a personal memoir that I would attempt; it had always seemed that the outer circumstances of C.H.'s life, as of most writers, were not the important part of him. I now knew that my job would be to edit and (as I hope) publish the Journals, with an introductory essay drawing partly on two other sources — the Notes on the published works, and some revelatory letters written over a number of years to a Chicago bookseller, Ben Abramson.

Houghton wrote in his Journal only when he had a respite from his other work. It petered out, in 1947-8, when there were no adequate respites in a crowded life. He had, after all, a job at the Admiralty. His novels, if only for sheer economics, had to come next; but he looked on the Journal with affection, and, as he confesses, with some idea of eventual readers. Though all his entries are spontaneous, they are yet selected, written with care both mentally and physically. ("I *must* improve my handwriting," he says once, when the words had sprouted up to a half-inch height.)

In matter, he presents sometimes his own movements and encounters, sometimes movements of his mind as faced with the life around him and its implications. It is in fact a remarkable picture of our times, of what he termed the age of the unprecedented, wherein history no longer "repeats itself." And the times are seen by one who goes below the surface — and relates that surface to what is beneath it, and who makes, as in his novels, the distinction between material and spiritual values and ways of living. On the one hand man's futility, hypocrisy, self-deception, indolence, pettiness: on the other, the great spiritual forces in which he is, willy-nilly, entangled; which only the artist can truly perceive and, if great enough, live with and convey.

Before taking to fiction Houghton had written poems, a play on Judas Iscariot, and, in 1924, his most openly spiritual confession, *The Kingdoms of the Spirit*. On this he wrote the following note for the University of Texas:

> For some years, intermittently, I had studied the basic tenets of the various creeds and, allowing for the great differences of their surface presentation, it seemed to me that each had the same objective. Expressed as simply as possible, each sought an order of being different from a precarious existence — where only change is permanent, amid vicissitudes which perpetually threaten. And, above all, the certainty of death which inches nearer every hour and which, judged by appearances, is indubitably the end.
>
> It may be that something of the foregoing — but much more — was in Blake's mind when he wrote: "All religions are one."
>
> Well, one day when I was lunching in a restaurant near Charing Cross with C. W. Daniel — who had published *Judas* . . . I talked on this subject and eventually Daniel said "Why don't you write a book about all this?" I replied: "I'll think about it. Might call it The Kingdoms of the Spirit." A contract was signed. The advance was ten pounds. That was not miserly. Daniel was a pioneer publisher and you know what usually happens to them.
>
> I was on my own in 17 Markham Square, Chelsea — trying to find a tenant for the somewhat damp rooms. . . . Night after night, in a damp basement, I wrote *The Kingdoms*, miraculously, it seemed to me. I attracted the books I needed, relevant quotations, etc. The book was not long in the writing.

Turning to the Journals, we take up a thread that I left dangling. When I began to look at Volume I, what at once intrigued me was that I came upon some entries about a real-life story — *then in progress* — which referred obviously to the dramatic affair C.H. had been relating to me. Fragments of this affair, and his comments and analyses of the char-

acters and situations, keep appearing throughout Volume I of the Journal. The idea of making a novel of it had already taken shape, but had to be left alone because most of the characters were alive at the time. *Passport to Paradise* was written some ten years later and published in 1944. It would be hard to find any more fascinating and instructive example of how a novelist's mind works — first by studying the people he has to do with in his daily life, plumbing their depths, noting their foibles, their perversities, their agonies, their long-drawn-out sufferings; then by transmuting all this true-life drama into the novel as we now have it. And this is why I say that the genuine artist can never be an introvert, self-focused; he is, to begin with, the most outward-facing, sympathetic, understanding person imaginable. All that he finds and sees goes down into his own mind to be deeply digested; it does emerge impregnated with his own flavour, but in that lies his distinctiveness.

Now, a few brief extracts from the Journals.

> All the observation in the world does not make a man wise. Wisdom is born of self-knowledge. To the extent to which a man blinds himself to himself, to that extent he remains blind concerning others. Pride, vanity — every form of delusion — must be surrendered. It is the privilege of the great greatly to suffer. Wisdom is vision. Observation only produces a pile of notebooks.
>
> If we are fortunate, each of us in his degree goes through hell. Hell is one's unreality. When one has emerged, its unreality is realized. And this remains true even if — through the perversity of the will — one arbitrarily returns into the bondage of Egypt. And if it is asked: what is reality? the answer is this: it is that which is always real to us — real even when we are denying it. Peter believed in Christ while he was denying Him. Many things are real to us in one state of consciousness and wholly fantastic in another. Every sensualist knows that — especially the mental ones. But if there is nothing that is real to us always — be it what you will — then we have not been born. There is nothing that we love. Loving, we stand on a rung of Jacob's ladder. There is something permanently real to us....
>
> The *facts* of mortal material existence — life without vision — are so appalling that every materialist dopes himself with his own pride or vanity.... Fear is the state produced by the imagination functioning negatively. Hence, where there is no imagination, there is no fear in the *abstract*.... But the imaginative man — until his imagination is one with vision — finds everywhere the many shadows of the *Possible*. Always, he is tempted to translate What Seems into What Could Be — What May Be — What Will Be.
>
> The great poets triumph over their dreams; those less great are broken by them.

The impression given by these quotations is not quite a balanced one. There is more on the personal side — meetings with friends and publishers, news of the novels, happy glimpses of home and wife; the devotion with which he went day after day for long months to visit his wife's stepfather dying of cancer in a London nursing home; and how this in itself became a vital theme that worked almost creatively in his mind. There is the impact of Munich, of the war; the magic of Woody Bay in Devon, where he would go to draft his novels; and much comment on social and political attitudes that might have been made freshly in the nineteen-sixties.

The permanent quality of Houghton's mind is beyond question. He sees below veneers and through deceptions. (One reason why *Julian Grant Loses His Way,* among the best of his novels, proved the worst seller was clearly that, while he did not deny a future world, he *did* deny that it was a bed of roses; it could be hellishly uncomfortable, and people were not anxious to be given an assurance of posthumous discomfort.) But he knew that only by facing this material collapse and building a real world from spiritual perceptions would man and his world survive at all.

Among the distinguished persons who recognized Houghton's position as a writer were Arnold Bennett, P. G. Wodehouse, Hugh Walpole, the late President Masaryk and J. C. Powys. The American novelist Henry Miller was a most enthusiastic admirer of C.H. In the Texas Library collection there is an enormous letter from him, written in 1942. I can quote only a couple of sentences:

> You answer to a great need [Miller wrote]. You fill a great void.... I want to put your books in everybody's hands. You are an awakener — and how we dead need to be awakened!

SYLVA NORMAN

Wisdom cannot be pass'd from one having it
to another not having it,
Wisdom is of the soul, is not susceptible of proof,
is its own proof.

—WALT WHITMAN

GOD LAUGHS

PERENNIALLY man is his own God. Compounded of fear and wishful thinking, many idols have shuttled back and forth across continents and centuries.

The gods of primitive men were jealous and vindictive. With civilization and the refinement of emotion came gods of love and light. Science and man's growing self-sufficiency brought negation — atheism, humanism, existentialism, and sundry other notions eliminating a supreme being.

Yet can accident account for the universal laws functioning throughout the illimitable diversity of the cosmos? To deny a predetermining mind appears as presumptuous as the attempts to define precisely what God is. Too overwhelming is the evidence that He is. A mystic agnosticism seems the only valid attitude, and the only certainty, that He is a creator.

Also (although I do not recall its mention in any religious doctrine) there is abundant indication that God has a sense of humour. Witness the antics of many of His little folk — the infant kangaroo peering from his built-in hammock, the greedy chipmunk ballooning his cheecks, the baby feasting on his big toe. Through mischievous pranks and whimsical play, otters, apes, dolphins, to mention only a few of the so-called lower, as well as the self-acclaimed higher animals manifest a rudimentary sense of humour. Whence does it come if not from their Originator?

How the Infinite must laugh at man's feeble straining to pigeon-hole Him! Let us then extol Him by being creative and gay.

DOROTHY ELLIN FLAX

HENCE is it [creation] called well-done; what is done well is indeed delectable; it is by gaining that felicity that one becomes full of joy. Who could breathe, or live, if this joy were not ingrained in the ether of the heart?

— *Taittiriya Upanishat*

NEW BOOKS AND OLD

"SHAKESPEARE'S SONNETS" *

Mr. Rowse is an eminent historian, an authority on the Elizabethan period, and a biographer of Shakespeare. Thus he is doubly equipped for this fine edition of the Sonnets with an Introduction of 37 pages and text, paraphrase, and commentary running into 319 pages. The printing and get-up are a pleasure to the eye. It is as if you are in a room, airy, spacious, and sunny. But are Mr. Rowse's Introduction and paraphrase and commentary airy, spacious, and sunny?

In some places the commentary is forthright and frank — particularly when Mr. Rowse jerks the figleaf of prudery away, as in his comments on the "Will" sonnets. We feel a greater awareness of Shakespeare's disconcerting frankness in Eric Partridge's *Shakespeare's Bawdy* than in the draperies of Victorian humbug. Moral apologists for Shakespeare sometimes strain at a linguistic gnat and swallow a camel of humbug.

The commentary is sometimes long-drawn-out, as that on Sonnet 124 or 125. sometimes curt and brief and factual as that on Sonnet 140. It is sometimes critically naïve, as when Mr. Rowse writes:

> ..."by the grave and thee" contains two ideas in great conciseness.... I content myself with drawing attention to the internal rhyme in ll. 1 and 4, and the lovely alliteration in f's that carries through much of the sonnet but is particularly concentrated in ll. 6-8.

Sonnet 19. considered by Sitwell the greatest. is a "somewhat laboured poem" to Mr. Rowse. and he finds a world of meaning in "little quoted and hitherto-neglected" sonnets. Of course this "to-ing and fro-ing" between the superlatives of good and bad in Shakespeare criticism is too common to need comment. One critic considers Sonnet 66 a pearl universal and timeless in its application, whereas another regards it as un-Shakespearean.

The paraphrase is the least satisfying in some contexts; one is reminded of the translations of Sanskrit classics into regional languages; to understand the translation one goes back to the original.

> So long as men can breathe or eyes can see
> So long lives this

is paraphrased as: "So long as men can breathe or eyes can see, so long will this live."

> Ah, but those tears are pearl which thy love sheds
> And they are rich and ransom all ill deeds

is explained as: "And yet those tears are pearls when you shed them in love: they richly ransom all ill deeds." Explanation indeed! This is but copying the sonnets as prose. Of course, Mr. Rowse says that he has stuck to the poet's own words as far as possible in the paraphrase.

No student of the Sonnets will feel Mr. Rowse has solved all their problems though with stimulating immodesty he claims that he has solved them all except the identification of the Mistress and that this does not matter at all. In the preface to his biography of Shakespeare he writes: "It has enabled me to solve for the first time and definitively the problem of the Sonnets which has teased so many generations and led many people into a morass of

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* *Shakespeare's Sonnets.* Edited with an Introduction and Notes by A. L. Rowse. (Macmillan and Company Ltd., London. xxxvii+319 pp. 1964. 42*s*.)

conjecture." Temporarily the reader shares the exhilaration of Mr. Rowse's *Eureka,* but his enthusiasm gets deflated soon.

Mr. Rowse is perpetually astonished at his own insight and invariably annoyed at the lack of it in others. The Introduction and the commentary are marred by this. Till he came upon the scene the students of Shakespeare were like bewitched maniacs in the wood of Error. Mr. Rowse blows his own historian's trumpet; fog and mist disperse, and an unimpeachably dated, scrupulously identified, well-arranged sonnet sequence emerges. This is too good to be true. He is thankful he is a historian and laughs at the bewilderment of the literary critics. He writes as if he had for the first time approached the Sonnets with the equipment of a historian. Note the following:

> Here is where the historian comes in.
>
> It is an historian's edition intended to be practical and commonsensible.
>
> The historian knows that one should not be so blithe with the years.
>
> I do not think that the consistency of my account of it can be impugned at any point.
>
> None has noticed that it [Sonnet 86] is in the past tense.
>
> For none hitherto has got the full subtlety of the situation.

This omnipresent I-don't-suffer-fools-gladly vein smacks of intellectual *hubris*. Mr. Rowse is

> disposed to set others light
> And place their merit in the eye of scorn.

Perhaps it is to debunk this kind of cocksureness that Dover Wilson intends his Introduction for "historians" and, starting with the same data, becomes a persuasive Herbertist. None of the footprints round the Sonnets' Cave of Mystery point outward. The Sonnets produce, as C. S. Lewis says, very strong convictions in all readers, but not the same convictions.

K. VISWANATHAM

The Life and Teaching of Nāropa. Translated from the original Tibetan with a Philosophical Commentary based on the Oral Transmission by HERBERT V. GUENTHER. (Oxford University Press, London. xvi+292 pp. 1963. 63*s*.)

The Oxford University Press has to its credit the publication of a large number of books on Tibetology. Dr. Evans-Wentz's famous books on Tibetan Yoga and Saint Milarepa are classics on the subject. Dr. Guenther's latest volume on the life and teaching of Nāropa is a worthy addition to the growing volume of literature on Tibetan life and thought. A special feature of the book is the attempt to fill a long-felt gap in Oriental studies by relating Buddhist philosophical and psychological terms and concepts to Western categories of thought. It is common knowledge that there is considerable similarity between Buddhist Tantrism and Western Existentialist thought. The affinity of Buddhist thought to the teachings of psychologists like Jung and Flugel and philosophers like Whitehead and Bergson, to name only a few, should be obvious to the discerning student. The merit of Dr. Guenther's book is that it seeks to clarify these similarities and differences with a wealth of references and quotations from Martin Heidegger, L. L. Whyte, Karl Jaspers, Erich Fromm, C. D. Broad, Sherrington, Whitehead, and a host of other Western thinkers.

Obviously the book is not easy reading; for it presupposes a familiarity with advanced modern thought and little-known Tibetan scriptures far beyond the reach of the common reader.

The first part of the book deals with the details of Nāropa's ancestry and birth, his ordination as a lay disciple, his marriage with Dri-med-ma, his renunciation of family life and the world,

his twelve great acts of self-denial in order to obtain the instructions in full and so attune his mind to the *Guru*'s spirituality, his oral transmission of the Doctrine to Marpa, and his death. The second part deals with the theoretical content of Nāropa's teaching and training, and with the meaning and significance of Tantra and Tantrism. Perhaps a few words on this subject may not be out of place.

The Tantra combines the devotional needs of the masses with the meditational practices of the Yogāchāra school and the metaphysics of the Mādhyamikas. The Tantrists affirm the absolute unity of reality and equate it with *Śūnyatā* (void) and maintain that all multiplicity is the fictitious product of our diseased imagination. The Yogāchāras identify this void with Thought and maintain that outside Thought there is nothing in the external world. Once we have identified ourselves with the Void, we attain the state of mind called *Bodhi-Citta* (consciousness of Enlightenment). This State of Enlightenment cannot be attained by the study of books but can be taught only by personal contact with a spiritual instructor. Hence the importance of a *guru* in all Tāntric practices. He alone can initiate the disciple into the mysteries of the doctrine and the varieties of worship and ritual which are practised by the initiates. Normally there are three methods employed in Tāntric *Sādhanā*: (1) the worship of certain deities by means of a special kind of meditation; (2) the constant repetition of certain *mantras* and *sūtras*, which are supposed to possess magical potency in warding off evil and securing the welfare and happiness of the devotee; and (3) the performance of certain ritual gestures (*mudrās*) and dances.

In Part II of the book Dr. Guenther deals with these various methods in great detail and with intimate knowledge of all the relevant Tāntric texts. The chief merit of his treatment of these abstruse practices is his explanation of them in terms of Western scientific and metaphysical categories. Dr. Guenther's book will long remain a classic of its kind on the subject and is a valuable guide to a proper understanding of Tantrism, which is often incorrectly equated by Western students with magic and charlatanry and sexual orgies!

B. V. NARAYANA REDDY

New Dimensions of Yoga. By YOGI RAUSHAN NATH. (Ram Krishna and Sons, New Delhi. 356 pp. 1964. Rs. 15.00)

This fascinating book, which makes the religious way natural and easy to follow, deals with all aspects of life, even the essential part which evil may have to play. Chapter 59 by itself makes this work outstanding. Yogi Raushan Nath has transcended the ultimate, most dangerous illusion that a sense of oneness with God means that man becomes God. On the contrary oneness-with-God is man's primal, unawakened state, that of the unborn embryo. Till he grows to awareness of this truth he is nothing but part of God Himself, enjoying the illusion of separation. With this realization of his own nothingness, this death of his illusory self, he is born into real life. It is this grasping of the truth that allows him to partake of reality. The reborn man is now ready for development, and he evolves as a growing consciousness of the nature of the Almighty. He is no longer a mask-like image of an outgiving God now, but an intaking living awareness, which can appreciate that God; the end product of the entire evolutionary process of the machinery of His creation.

This awakened consciousness, this real man at last, able to see the God in everything and love Him as He reveals Himself, has its own deathless form,

man's astral or spiritual body,[1] which the Yogi presents as a convincing actuality. Chapter 68 is so transparently honest and credible a description of the separation of the astral body from the physical, a subject dealt with so impressively by Dr. J. H. M. Whiteman in *The Mystical Life,* that I, for one, cannot doubt its authenticity or ignore its significance.

Yogi Raushan Nath has the passionate intensity of the highest type of loving *guru,* and the truly scientific observation and control to make his love effective. He has revived my longing to return to India, for I should dearly like to meet this remarkable man.

D. S. MAXTED

Training the Mind through Yoga: A Series of Lectures on the Yoga of Self-Knowledge. By M. V. WATERHOUSE. (Shanti Sadan, London. 166 pp. 1964. 12*s.* 6*d.*)

These lectures at Shanti Sadan, London, by a pupil of the Founder, Dr. Hari Prasad Shastri, deal with what is called *Adhyātma Yoga* — the Yoga of Self-Knowledge. Its fourteen chapters deal straightly and clearly with Yoga and contain many striking thoughts which we may have heard before but have let pass owing to a crowded mind seeking to understand volumes and volumes. Take for example the meaning of Devotion. "I am not emotional; love of God and devotion are not for me," say some, not yet wisely understanding. In this concise book devotion is not necessarily emotion; it is the capacity to identify oneself with an object and — recognize one's basic unity with that object. Meditation as an isolated act is but "the kindergarten" — "the day offers the best preparation. . . ." The keynote is: "Enjoy the panorama of the world, but dissipate the inner darkness first." I cordially recommend this book to lay beside the *Gita,* or other Upanishads, or the New Testament, but to lay there only to be constantly picked up, not merely dusted. Its simplicity is so disarming that you may set it aside without picking it up frequently. Don't!

ERNEST V. HAYES

Why So, Socrates? A Dramatic Version of Plato's Dialogues: Euthyphro, Apology, Crito, Phaedo. By I. A. RICHARDS. (Cambridge University Press, London; Macmillan and Co. Ltd., Bombay. 58 pp. 1964. 3*s.* 6*d.*)

Of great importance in European history and philosophy are these dialogues of Plato, which deal with the accusation, self-defence, imprisonment, and death of Socrates, the indomitable questioner and seeker in the interests of reason, justice, and truth.

In the first Act of this four-act drama, the accusation of Socrates is dealt with. By questioning his friend Euthyphro regarding the accusation he is proposing against his father, Socrates brings him to perceive the self-contradictions in his inadequate thought on fundamental concepts of philosophical and analytical reasoning. This process "keeps stinging awake" the reader's inquiring mind and energizes it to action on similar lines.

In the "Apology" (Act II), which is an account of his "extraordinary defence," Socrates states that he is better as he is: without the knowledge of the people who consider themselves wise, but also without their ignorance of their own limits. He warns his sentencers of the

[1] The greatest traditions of Indian Yoga would certainly not regard "astral" and "spiritual" as synonyms. Well-developed distinctions exist between the concepts of *liṅga-arīra* and *kāraṇa-śarīra,* to which, respectively, the two might be said to correspond. Mastery of the astral is merely incidental to real progress on the path.—ED.

inescapable punishment which will be theirs in the future and tells them that "the easiest way out is not by silencing other people but by making themselves as good as possible."

During the period of imprisonment, in a discussion with his friend Crito (Act III), Socrates states that he cannot give up his principles because of the opinions of others. He is concerned with right and wrong, with living rightly and never intentionally doing wrong. "It is," according to Socrates, "never right to return a wrong or defend ourselves against a wrong by threat of retaliation." The Laws never wrong us; only men do.

The fourth and last Act, titled "Phaedo," is a conversation on death, which is "the release of the soul from the body and the body from the soul." A lover of knowledge is not troubled by this release from the fetters of the body since it results in a freedom of the soul which leads to knowledge and wisdom. Socrates shows in his arguments that the soul, not having been put together or built up, is not broken up or dispersed. But since violent pleasures, fears, griefs, and desire cause suffering to the soul, the philosopher keeps away from such passions; and places before it only divine food which builds it up and prevents it from vanishing into thin air on leaving the body. This, Socrates calls care of the soul. Regarding the means of death Socrates considers that a man must not "kill himself" unless there is a divine compulsion from within; also, he says, "it is better for a man to die in silence."

Written as a drama in four acts in simple English, *Why So, Socrates?* brings to us, in a simple form, the essential nature of Socrates as a humble seeker of truth, who (as he said of himself) was "a midwife [like his mother] trying to prevent miscarriages of the mind and helping at safe deliveries of well-defined ideas." The process of reasoning or the "Socratic Method" is brought out with great clarity in the present booklet, which is a helpful addition for the reiteration of the ancient Greek philosophy of Socrates and Plato.

K. R. A.

Moral Philosophy: An Historical and Critical Survey of the Great Systems. By JACQUES MARITAIN. (Geoffrey Bles, London. 468 pp. 1964. 55*s*.)

The object of this book is to argue that Catholic theology provides the real moral philosophy. The author is of course astonishingly well and widely read. He deals with the moral philosophy of the ancient Greeks of Hellenistic times. Coming to later times, he devotes six chapters to Hegel, Marx, and Comte. Other philosophers, down to Dewey, are dealt with briefly. In his survey of moral philosophy he is able to produce paradigms and schemata.

There is no concealing the fact that the author is a Catholic, consciously or unconsciously biased *a priori*. Philosophers who do not accept his premisses will not be convinced. It is significant that he makes the most cursory references to Hindu and Buddhist philosophy and does not give the account of them accepted by the best philosophers. An indicated area such as a circle may be regarded either as emptiness or fullness. M. Maritain sticks to the idea that *Nirvāṇa* is emptiness. He sticks to the idea that, because Buddhas die physically, that is the end.

The ignoring of Hindu philosophy is the more surprising because in his study of Western philosophers M. Maritain repeatedly emphasizes the doctrine of the Self. Socrates was seized by an experience of the profound being of the Self, in itself inexpressible (p. 10). M. Maritain accepts the *Eudemean Ethics* of Aristotle as affirming the same principle. He quotes Schelling writing to Hegel, "God is nothing but the absolute Self," and Hegel as affirming that the Absolute is Subject. M. Maritain is

bound to record philosophers affirming time after time that the moral experience comes from within, not from without.

His scholarship is so good that many of the most valuable things in the book are in footnotes, making real contributions to the history of philosophy.

Perhaps the most fundamental error into which he has been betrayed is his acceptance of the dogma that there is an absolute hiatus between the other animals and man. He of course accepts physical continuity in evolution but maintains in effect that animals do not have souls, man does. Surely there is overwhelming evidence that this is not so, and this vitiates the main contention of the book.

The Vedanta in effect asks you, "What distinguishes your experience from everything else in the universe?" The answer is, the experience of being a self — all the rest is objects or belief in other selves based on inference from a variety of evidence. Here is closer acquaintance with reality. Hence reality is a Self. Experience reveals the moral experience as fundamental (with the experience of truth and beauty). Here is the true moral philosophy. Would that M. Maritain could escape from his trammels to a true universalism!

R. F. RATTRAY

Simone Weil: A Fellowship in Love. By JACQUES CABAUD. (Harvill Press, London. 392 pp. Illustrated. 1964. 42*s*.)

The mystic and the intellectual seldom meet in one person. If and when they do, they are seldom reconciled. All her life Simone Weil strove to reconcile them and the struggle grew intense in her last year after the intense mystical experience which she had at Solesmes. Her personality as it too often appeared on a slight acquaintance was distressingly unattractive, the more so because she was morbidly conscious of this herself. Like many people with brilliant minds she lacked the human touch and often wilfully erected barriers between herself and the intimacy which she feared and needed. Instead she tried to identify herself with "the workers" by sharing their labours and suffering, labours to which she was physically unequal but which she endured heroically to the point of utter exhaustion. Her preoccupation with the meaning of suffering, which was central to her life and thought, was based on a belief that only through affliction could the human will be redeemed. But in herself it was clearly conditioned by a desire to atone for the intellectual pride which she could never wholly transcend except in those exalted moments when she experienced the presence and touch of the Divine. Even when she was dying as a result of refusing the food which was needed to keep her alive, the conflict between the desires of her soul and the demands of her proud intelligence remained unresolved, as the priest who visited her noticed. Yet the intelligence, if at times argumentative and disruptive, was as remarkable as the humble simplicity which underlay it. It made her a teacher of genius who could adapt herself to the needs of any kind of pupil and it inspired her with a vocation for absolute intellectual honesty. As she wrote, "for me personally life has . . . never, at bottom, had any other meaning but that of waiting upon truth."

This was what she meant by "*l'attente de Dieu*," of which ascetic self-denial was a condition and all true work, whether mental or manual, was an expression. Her nature drove her to morbid extremes in search for an absolute integrity, but M. Cabaud's detailed biography does full justice to the nobility of her character and the piercing insight of her thought.

HUGH I'A. FAUSSET

Aspects of Islamic Civilization: As Depicted in the Original Texts. By A. J. ARBERRY. (George Allen and Unwin Ltd., London. 408 pp. 1964. 48*s.*)

Those familiar with literature in English in the field of Islamic studies have long known that Professor Arberry has to his credit an impressive list of translations and other works. Few, however, can have realized that this list — exclusive of editions of Oriental texts unaccompanied by a translation — now extends to fifty-six items. Not content with this marathon achievement he has also published a number of short translations as articles in learned journals; and the volume under review — his fifty-seventh — which is an anthology of his previous translations, also contains a fair proportion of unpublished work. The English-speaking and English-reading world — not least the Muslim section of it — has much cause to be grateful to A. J. Arberry for this unparalleled effort, in which he has maintained a consistently high standard of both scholarship and linguistic elegance.

Aspects of Islamic Civilization, as the title indicates, is conceived as a selection from these translations which has been chosen to portray some of the main aspects of the life of the Islamic world. He begins with the poems of pre-Islamic Arabia, and follows this with extracts from the Qur'ān and the Traditions. Next come stories from *Kalila-wa-Dimna* to illustrate "wisdom from the east," and biographical and philosophical material from Avicenna to represent "science from the West." Most of the chapter on *La Dolce Vita* comes from Ibn Ḥazm's *Ring of the Dove,* but it is introduced by a poetical symposium on cooking by al-Mas'ūdī. Various facets of religion are covered by three chapters on "Religious Counsels," "Mystical Moments," and "Faith and Doubt"; while material from religious writers fills the chapter on "Parable and Anecdote." The remaining four chapters are mainly concerned with poetry — the poetry of Islamic Spain in "Lyrical Interlude," then that of Ḥāfiz, then that of the modern Egyptian Ḥāfiz Ibrāhī and Shauqī, and finally, under the heading of "The Revolt of Islam," poems by Muhammad Iqbal and other contemporaries.

The various extracts translated are introduced and connected by explanatory paragraphs. Thus the work is such as to convey to those unfamiliar with the Isamic world something of the richness of its inner life over many centuries even if certain facets are left aside. In this second half of the twentieth century, when the world is being brought together as never before, it is most valuable that one civilization should be presented to another with grace, charm, and elegance. We wish much power and influence to the pen of this redoubtable translator.

W. MONTGOMERY WATT

The Koran. Interpreted by A. J. ARBERRY. (World's Classics. Oxford University Press, London. 675 pp. 1964. 12*s.* 6*d.*)

This is not a literal translation. Professor Arberry calls it a rendering; for the sublime Arabic rhetoric of the *Koran* is considered untranslatable. Professor Arberry is a scholar of great distinction, and upholds the "undeniable claim of the Koran to rank among the greatest literary masterpieces of mankind" (Introduction, p. x).

He has not mentioned in his Preface the English translations of Abul Faḍl, Mohammad Ali, 'Abdullah Yusuf 'Ali and Abdul Majid Daryabadi, all of whom hail from India. He believes — as do most orthodox Muslims — that the sudden fluctuations of theme and mood in the Koran will not bewilder the reader as they have bewildered ambitious critics, if the reader strives to attain all-embracing apprehension of the enraptured soul of the Prophet. This, however, is difficult for a common reader

to attain. The only solution lies in giving the Koran in chronological order to the reader along with the life of the Prophet.

Professor Arberry "has been eclectic in deciding between alternative explanations" (Preface, p. xii); yet he has given only the orthodox versions, owing to the want of a chronological order among the various passages of the *Koran*. The present version, i.e., the Uthmanic version of the Koran, which was made in 644 or 646, twelve years after the demise of the Prophet, is a mixture of Meccan and Medinian passages and has been a source of much difference amongst the commentators. Professor Arberry has, therefore, unwittingly followed the majority in almost the whole rendering of the *Koran*. A few examples may suffice:

1. In the Introduction he uses the usual expression of Muslims about the *Koran* that it is "a final expression of God's will and purpose for man." This he should not have done if he had followed his own rendering, "Seal of Prophets," for Muhammad (p. 432). This is a literal translation of "*Khatam-un-Nabeeyeen*." The "seal" does not indicate finality; it means "verifier" of the past prophets.

2. In the opening *surah* and elsewhere he translates "*Ar-Rahman*" as "the Merciful" and "All-Merciful." In fact "*Raḥman*" or " *Raḥmanan*" (a variant found in South Arabian inscriptions) is a proper name of Allah or God. The Kuraish did not like to call Allah by the name Raḥman. So when about or after the emigration of Muslims to Abyssinia from Mecca (in the fifth year of the Prophet's mission) the *Koran* mostly used "*Raḥman*" for Allah, the Kuraish resented it (see pp. 367, 370, etc.). The *Koran* used this as a proper name for God because the Ethiopian and other Christians used this word for God.

3. "*Al-'Ālameen*" (in the opening *surah* as well as elsewhere) does not mean "Being." It means rational being or beings, who are responsible for their actions. The *Koran* is a warner to rational beings (*Dzikrul-lil-'Ālameen*).

4. "Master" is the translation of "*Mālik*" in the fifth line of the opening chapter. In fact its correct reading is "*malik*," i.e., "king." God will be the king or the final arbiter on the Day of Judgement (or *Deen*).

5. "*Deen*" is not "doom"; it is "judgement." Just as "*Yaum-ul-Fassl*" is used elsewhere for this phrase.

6. "*Ssirāt*" in this chapter has been translated as "path." In fact this is a Roman word, "*strata*," meaning "a highway," hence Islam.

7. "*Ḍālleen*" in the last line of the opening *surah* has been translated as "astray." In fact it means "persons who are undecided as to which path they should adopt," i.e., persons who are in doubt at the crossroads.

Want of space compels me to stop here; otherwise I have marked a number of words, phrases, and idioms which could be revised by Professor Arberry in the light of classical Arabic idiom and approximate chronological order.

However, the rendering is much better than many other translations, which are usually by partisan missionaries.

M. AJMAL KHAN

Ruskin Today. Chosen and annotated by KENNETH CLARK. (John Murray, London. 362 pp. Illustrated. 1964. 35*s*.)

Even though it follows so quickly on John D. Rosenberg's selection *The Genius of John Ruskin* (Allen and Unwin, London. 1964), Sir Kenneth Clark's masterly anthology of choice passages should be widely welcomed throughout the English-speaking world. On what authority I know not, but both Sir Kenneth and his publisher think that Ruskin is not read today. Yet nine or ten volumes of his vast output are still available in popular editions; there is no dearth of Ruskin in our public

libraries; and he is often quoted. Nevertheless, recent biographical works have tended to depreciate him, and in general one must agree that younger generations of politicians and officials neglect to read even his masterpiece, *Unto This Last*. So much the worse for them; for this Victorian Plato, this greatest public educator of the nineteenth century, has a salutary message for the twentieth century. It is this message that Sir Kenneth has so ably conveyed in his choice of passages from the colossal and encyclopaedic range of Ruskin's mind, enshrined in thirty-nine volumes, the index alone of which contains 200,000 references.

The anthology is grouped into six classifications, beginning with selections from Ruskin's most revealing *Praeterita*, providing a self-portrait. Apart from the choice of passages from the art criticism, which Sir Kenneth is unusually well-qualified to make, the section headed "Society and Economics," with its prophetic wisdom concerning war, capital, labour, wealth and money-getting, poverty, and the exploitation of the underprivileged and poor by the power-mongers and the money-getters is of lasting importance. These pronouncements, which helped to create the British Welfare State of the twentieth century, and to educate and influence men as great in their own spheres as Ruskin was in his, including Tolstoy, Bernard Shaw, and Gandhi, shocked the Victorian England of 1860. "If we do not crush him," wrote one worthy Victorian newspaper critic, "his wild words will touch the springs of action in some hearts, and before we are aware, a moral floodgate may fly open and drown us all." There is still (alas!) work for these inspired "wild words" to do. The present reviewer recently met a well-paid Civil Servant working in an important Ministry who had never even heard of Ruskin. There is now no excuse for such lamentable, disgraceful ignorance. Future generations may thank Sir Kenneth Clark and his publisher for the part they have played in speeding the wisdom of John Ruskin on its way across the world.

F. SEYMOUR SMITH

The Spirit of Tolerance. Edited and arranged by KATHARINE MOORE. (Victor Gollancz Ltd., London. 256 pp. 1964. 21*s*.)

This is a very good anthology extolling tolerance in all its applications. It contains passages from writings of the most varied kind and the most likely and unlikely authors and scribes. It is generally assumed that tolerance is an expression of love. That may be questioned as one notes some of the ones who are quoted. But perhaps there is a rather colder tolerance that is based on respect, at least in theory. Oliver Cromwell (on p. 137) is hardly a plea for tolerance, any more than his life was the practice of it. But the collection is well chosen, if we do not see tolerance in every one quoted. But some expressions of opinion are given as a contrast on pp. 152-3 which indicate the general intolerance from which we are even now only just escaping. One may be quoted from a Canon of the Church: "Break your child's will early, or he will break yours later on." We have assuredly escaped from that. A number of tabloid sketches of the writers and thinkers contributing to the anthology are given at the end, and the book is very well produced.

E. V. HAYES

The Quebec Revolution. By HUGO BINGHAM MYERS. (French Canadian Renaissance Series, Harvest House, Montreal, Canada. 109 pp. 1964. Price not mentioned.)

This book by a young English Cana-

dian (who has married a French girl and settled in Montreal to teach English, and has two children, who must be regarded as full Canadians) should be read with keen interest in India. The English and the French in Canada have been living under a common government for over a century since the foundation of the Union. They have adopted both English and French as official languages at the centre, while the French province of Quebec uses French.

Today the fierce and intractable language crisis in India over the introduction of Hindi as the principal official language (with English as associate language), mainly in the Tamil-speaking Madras State, which broke out into violent revolt, marked by self-immolations, violent demonstrations, and attacks on public buildings and railways, has turned the minds of statesmen towards permanent bilingualism as the solution of the problem.

Canada has been living under a bilingual dispensation for over a hundred years, but the two national elements, English and French, have not achieved assimilation. "The Quebec Revolution" that this book speaks of is the French Canadian movement for secession and independent national sovereignty that became an overt and public phenomenon in 1958. The French Canadians, at least some of their leaders, insist that their ethnic origins should be mentioned in the census records and are not satisfied with the mention of their Canadian nationality or citizenship. They are resuscitating their French culture and are resentful of Anglicization. They are staging demonstrations often marked by violence to force the Ottawa central government to accord distinct recognition to their French nationality in the services. One or two officials have even been murdered. There was an agitation to prevent the Queen from visiting Canada!

Bilingualism is not sufficient. The will to merge and get assimilated into a single homogeneous nationality, forgetting the past, is necessary. Even as the Hindi-speaking people have to win the hearts of the Tamils and other Southerners in India by a fresh effort, the English Canadians are faced with the difficult task of winning their French compatriots over, with a fresh wave of fraternity, to a common Canadian nationality.

M. A. VENKATA RAO

Spiritual Interpretation of Scripture. By JOEL S. GOLDSMITH. (George Allen and Unwin Ltd., London. 235 pp. 1964. 15*s*.)

Joel S. Goldsmith is a Christian Science practitioner whose mystical books, *The Infinite Way* and others, have brought him a wide-spread following. He disregards the literal interpretation of the Bible — men have "finitized" and limited the spiritual significance of scriptural symbols — and puts forward, in place of a concrete notion of an outside God, the idea of One Life, Universal Mind, Soul, Spirit. "We are that point where God shines through." In the chapter "Universality of Truth" he presents parallels to the Golden Rule given by the Teachers of the various religions and philosophies.

Where the thought is more doubtful is in the question of healing treatment.

> The only reason for any treatment is a belief in duality. . . . If for any reason I seem to be separated from my good — health — harmony — wealth, the cure is to get back to the Principle of oneness. . . . Re-establish the sense of oneness — this is all there is to meditation or treatment.

It is true that, philosophically, "sin, disease, lack, even death, is a mirage," that all manifestation is *maya*, illusion, compared with the One Reality. But while working in manifestation we cannot ignore duality, as the interdependent polarity of Spirit-Matter, that pervades it. Further, each level of existence has

its own relative reality which has to be conformed to, at that level. We do not overcome the habit of unpunctuality by the affirmation "time is an illusion, duration alone is real," however true this is as an ultimate. Spiritual achievement is made to sound too simple, when one remembers how the great spiritual Teachers warn of the difficulties of "the Path." Yet one can recognize the sincerity of the author's search, while disagreeing with his Christian Science dicta.

E. WHITE

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** recounts some encounters with men who have assimilated some mystical perceptions from various sources. The waters of wisdom wind strangely about the wilderness of our world.—ED.]

I THOUGHT TO MYSELF, as I listened to the applause that greeted a writer, that he understood its meaning. When Ramon Gomez de la Serna invented the *gregueria* he made it clear it had nothing to do with rules of conduct or moral teaching; it is never a maxim. So his *gregueria* on applause is worth quoting: "Applause can [he says] be terrible when it is understood. Under a storm of applause a genius shivers in his very soul." But geniuses are very very rare and since the number of clever people is legion, and, as always, more welcome, the show goes on.

But it is wonderful if we can recognize the show around us and take it for what it is. Yet how very difficult that can be! There is a marvellous passage in the *Yogavāsiṣṭha* which, it is said, the Maharishi himself selected as one specially worth remembering. These are Vasiṣṭha's words:

> Inwardly free from all desires, dispassionate and detached, but outwardly active in all directions, act playfully in the world, O Raghava! Outwardly full of zeal in action but free from any zeal at heart, active in appearance but inwardly peaceful, work playfully in the world, O Raghava! Free from *ahaṅkāra*, with mind detached as in sleep, pure like the Ether ever untainted, act playfully in the world, O Raghava! Conducting yourself nobly, and with kindly tenderness, outwardly conforming to conventions, but inwardly renouncing all, act playfully in the world, O Raghava! Quite unattached at heart, but to all appearance acting as if with attachment, inwardly cool but outwardly full of fervour, act playfully in the world, O Raghava!

The genius in the art of living takes all he sees around him as so much sport, but does not turn his face away from the things of beauty that surround him. Indeed, he makes them lovelier and takes all, as the true Sufi does, as part of the ineffable glory of the world.

I was thinking these thoughts the other day when we sat at dinner, together with other friends, at the house of my old friend, Vilayat Inayat Khan, the son of the founder of the Sufi Movement in Europe, Inayat Khan. If the Sufi order has all but disappeared in the East it is being revived in the West, sometimes with fervour, sometimes as a synthesis between the Orient and the Occident. Now, I would not be at all surprised if it puts on a new guise, suited to the times in Europe and elsewhere; for Sufism has always been, at its highest, a meeting place for all minds. Perhaps what is known as the lunatic fringe of Western society will retrieve the lost symbols. Perhaps that is why René Guénon finally chose to become a Sufi. René Guénon, an intellectual of the highest order, wanted to rediscover those symbols that are in-

herent in the nature of things. He believed in the universal Tradition inherent in the human mind.

I was particularly struck by some remarks, in this connection, made to some of us by a remarkable Jesuit priest, a sage and master, le Père Monier, who said, for instance, that Raihanna Tyabji's little book, *The Heart of a Gopi,* which he had read in French, had drawn him nearer to Christ than any other book in recent years. This has encouraged many of his close admirers to read it; for he says that to love Krishna is to love Christ and *vice versa.* Père Monier has shown repeatedly, in his talks, that "the sensible world is not the sole object of knowledge." It is this admission that there is something beyond the sphere of physical reality that makes him, in conventional eyes, too Oriental.

Guénon, and, more recently, Robert Graves, blames the Greeks for the substitution of the rational for the intellectual and reasonable. And modern man has gone, as a writer recently pointed out, further than did the ancient Greeks in the denial even of the possibility of a real knowledge which transcends the narrow limits of the individual mentality.

Now there are, happily, in the West some remarkable souls who, like Hugh I'A. Fausset and le Père Monier, realize that the lamps must not be allowed to go out. The idea, it seems to me, is not to go about looking for lamps in books and words, but to discover them in oneself and in all daily activities, in relationship with people and things.

I have perhaps let my thoughts get the better of me, but indeed I am still thinking of the words of Vasiṣṭha; of the words of Jami too, or of the Sufi ideal which will not have us neglect to embrace the beauty of the outer world while at the same time quaffing the wine of dying to self.

Indeed, I have been stirred not only by the simplicity of this great Jesuit priest, one who never lets his robe overpower him but can enjoy with the utmost relish, yet with utter detachment, the things around him without being absorbed by them. That is also the Sufi ideal, in the sense in which a mystic is one who, having adjusted his inner being, is able to harmonize with all things around. For him the doors of perception have opened. That is how I imagine a genius like Einstein, who could rejoice in little things, like a child, and forget them the next minute with "glimpses of peace in the state of freedom in life."

BALDOON DHINGRA

ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The new joint *Asian Review: Art and Letters,* in its third issue (December 1964) includes the annual reports of the two societies of which it is the joint organ, the East India Association, and the Royal India, Pakistan, and Ceylon Society, and announces the formation of the sub-committee to deal with the final arrangements for the union between them, which has been under consideration since the death in 1963 of Mr. Frederick Richter, Honorary Secretary of the latter society. Financial considerations, as well as the feeling that the magazines of the two organizations, *Asian Review* and *Art and Letters,* covered much the same field, have already resulted in their combination

under the editorship of Mr. E. S. Elsey-Double, with an Editorial Board comprising the Honorary Secretaries of the two societies, Sir Francis Low and Mr. R. T. Cochran, C.B.E., as well as Dr. J. C. Harle and Mr. Peter C. Swann. And it is hoped that, since the East India Association and the Royal India, Pakistan, and Ceylon Society have 120 members in common, and already work on parallel lines, that the "marriage" will bring about a general strengthening, and greater opportunities for carrying forward the aims and purposes that they share. Readers of THE ARYAN PATH, sympathetic to all endeavours to foster understanding and good relationship between East and West, will wish them well in the new cycle of activity ahead.

One facet of Eastern culture that makes most impact on the Western younger folk is music and dance, and many are the enquiries where these can be heard, seen, or studied. Exponents of the Indian dance, and of the other national dances of Asia, find welcoming audiences. The School of Oriental and African Studies, of the University of London, also sponsors recitals of such national music. Indian music is the best known, but London has recently been privileged to hear one of Iran's most noted performers, Mr. F. Payvar. His instrument, the sweet-toned Persian santour (a kind of dulcimer), demands intense skill. The music itself, like that of India, is denoted by "moods" (*rāgas*), and is also improvised. Mr. Payvar gave various recitals before his return to Iran in March 1965, and must have delighted his audiences — as he did at the London Branch of the Indian Institute of World Culture, under the chairmanship of Dennis Gray Stoll, on 5 February — with a new and wholly enchanting experience.

In April 1965, the Women's International League for Peace and Freedom celebrates its Golden Jubilee. It was born of the 1914-18 World War, the International Congress at the Hague, in 1915, being the first occasion in known history when women of the various nations came together in time of war, in order to try to find ways and means of ending it. Their first attempt was to send personal envoys to the statesmen of the warring nations, as well as to those of neutral countries, to put before them proposals for a conference of neutral states to act as mediators between the combatants, and to offer a formulation of peace terms as a basis for negotiation between them.

The attempt failed, but in 1919, the Women's International League for Peace and Freedom (WILPF for short) became a permanent international organization, with headquarters at Geneva. The first International President was Jane Addams (an obvious choice), and the first International Secretary was Emily Greene Balch. Both came from the U.S.A., and both were later on Nobel-Prize-winners. There have been many outstanding women from all parts of the world, as well as the humble ranks, who have carried on the work in a spirit of dedication, right from their campaign, in the early post-war years, for the revision of the Treaty of Versailles, to recent participation in the activities of international co-operation.

In April also its Jubilee Volume is being published, the authors, Gertrude Bussey and Margaret Tims, being two active members. Anniversaries are a time of looking back and also of looking forward, since the future is wrapped up in past and present. No effort is in reality ever wasted, and these of the WILPF have brought and must bring future beneficial results in time.

The ancient Ayurvedic system of medicine treats man as indissolubly linked with the universe, the microcosm of the macrocosm. His organism, made of the same cosmic elements, responds to the same forces, and may be understood and treated according to the Law of Correspondences. The philosophy be-

hind the oldest Chinese medical work, attributed to the legendary Yellow Emperor, is the same — the oneness between man and cosmos. Thus, in treating disease, correspondences with the macrocosm were considered, the seasons, atmospheric conditions, and so on. But whatever the immediate cause, the patient had made himself vulnerable by infringing the Tao, the Law of Life (spiritual, moral, and physical) and so had disturbed his own balance of the complementary energies, *Yang* and *Yin*. Man was never thought of as body alone.

From time to time Western researchers are struck by this correlation, e.g., between the temperament of man and the particular geological stratum that he lives on, or between his psychological and biological reactions and weather changes. Some years back *The Manchester Guardian* reported observations on mental patients in hospitals, and on normal groups as well, that showed that tempers tended to flare, and quarrels to blaze into violence, when a sudden warm day followed a cold spell. Results of more recent researches have been interestingly collected together in an article in *The New Scientist* (25 February 1965), by Professor W. C. Moos, of the University of Illinois College of Medicine, Chicago.

The Professor cites Hippocrates' advice (*c.* 400 B.C.) that students should study meteorology if they want to be physicians. He mentions current reports of sharp increases in major crimes during humid days and nights, and decreases "on pleasant, dry, cool days." In Switzerland and South Germany, many surgeons try to avoid operations — because of haemorrhages and embolisms — during "a Föhn period," i.e., when a warm dry wind of that name blows from the mountains. There appears to be also a correlation between the Föhn period and mortality and birth rates. But the most curious occurrence, observed by R. Reiter, is that accident rates rise (accompanied by moodiness and nervous tension) even four to eight "hours before any physical changes in the weather picture are noticeable." Other research has correlated sleepiness and barometric pressure. The effect of electrically charged particles in the air on the activity, and tolerance to conditions, of biological organisms has been observed. Though positive ions are, in some quarters, considered harmful, and negative ions beneficial, differences in results in different experiments show more research is needed. Another suggestion taken up is that alternating electric fields, of varying frequencies, might cause biological reactions, though the theory does not explain the time-lag mentioned above.

Here again the older systems may have something to offer, since, in addition to the physical, they include the inner, invisible, energic aspects of nature, whether terms such as the Hindu *prāṇa* are used, or the mediaeval "astral" and "sidereal" forces, whose subjective phenomena are said to precede and have a causal relation to physical phenomena. Professor Moos concludes that these investigations

> teach us to assume a humble attitude towards nature; the more we believe ourselves to be masters of our environment, the more we learn that there is an infinite treasure of things we do not yet quite properly understand.